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Religious and Scientific Gleanings

PULPIT HAS LOST POWER.

"THE Rev. Lyman Abbott, of New York, spoke sadly of the decadence of the power of the pulpit, addressing 3,000 University of Wisconsin men and women at a convention at Madison, Wis. 'It is said the cloth has lost its power—it has,' said Dr. Abbott. 'It is said the pulpit has lost its power—it has. But a man, altruistic in the highest sense and spiritual, will never lose his power.'" * * *—**Press Report.**

It was certainly appropriate that Dr. Abbott should make the above statement to college people. Admitting the facts, let us find also their cause. It is because of the inconsistency of its teaching that the pulpit has lost its power with the masses. The pulpit backs up and endorses the teachings of all the colleges of our day along the lines of Higher Criticism and Evolution. The people are coming to understand that this means that the pulpit is in antagonism to the Bible. If Evolution be true, man never fell and hence needed no Redeemer and no saving from a fallen state, but needed merely to be let alone in his evolutionary progress. According to Higher Criticism the Bible in general is unreliable. Moses never wrote the books accredited to him, and Isaiah, Jeremiah, Daniel and others never wrote the books accredited to them—never were inspired of God to write these books. And if this be true, then Jesus and the Apostles were deceived and could not have been inspired by God when they quoted from these sacred writings of the past and declared them to be the Word of God and vouched for their authorship.

No Wonder Church Attendance Is Slim.

On the other hand the public notice that the very ministers who thus preach Evolution, Higher Criticism, unbelief in the Divine Revelation, keep right along preaching some of the absurdities which our forefathers claimed were in harmony with the Bible. Is it any wonder that the people are coming to see the inconsistency of such a position?

The result is that the masses have less and less confidence in the clergy. The people do not know what the clergy believe even when they hear them speak, for their address may be from the standpoint of the creeds or from the standpoint of Higher Criticism, according to their moods. The result of this uncertain sounding of the trumpet is that the masses are coming to the conclusion that the whole matter of religion is a big guess and that some of the guesses are influenced by temporal considerations.

The unbelief of the people grows and threatens to become agnosticism, or worse, atheism! Those who have brought about this condition of things during the past thirty years are the college professors and the best educated pulpiteers of Christendom. And now they stand astonished at the results, which they should have foreseen. Verily they are fulfilling the Divine prophecies of Isaiah, which, referring to our day, declare, "The wisdom of their wise men shall perish; the understanding of their prudent men shall not be manifest." (Isa. 29:14.) No wonder the civilized world is in trepidation as it sees the onward march of Socialism! And however honest and well intentioned many Socialists may be, the result of their effort will spell anarchy and a time of trouble such as the world has never yet seen—a time of trouble, however, predicted by Daniel the Prophet, whose prediction was endorsed by Jesus Himself.—Dan. 12: 1; Matt. 24:21.

* * *

What is the remedy? No remedy can possibly reach the disease! The Bible rightly understood is the balm of Gilead which alone could have helped. But matters have gone so far that comparatively few have sufficient confidence in the Bible to be willing to make a re-examination of it in the light of the Divine Plan of the Ages, which alone shows the harmony of the Word of God, from beginning to end.

THE HANDWRITING ON THE WALL

Mene Tekel Upharsin

"WEIGHED IN THE BALANCES AND FOUND WANTING".

DANIEL 5: 7-31.

THE BOOK OF DANIEL is one of those against which the "Higher Critics" expend special energy, some being inclined to call it a fiction, while others declare it to be a history of the period of Antiochus Epiphanes (over three hundred years after Daniel's death) and that it was written by some unknown writer who attached Daniel's name as a disguise. Modern science and the "Higher Critics" are very much opposed to anything in the nature of positive prophecy—anything claiming to be of direct Divine inspiration, and in any sense of the word attempting to foretell the future.

The Book of Daniel is pre-eminently marked with these characteristics and hence it, more than any other book of the Old Testament, has the reprobation of these gentlemen. But the Lord, through the Apostle and the Prophet, forewarned us of these wise men, whose wisdom would become a trap and a snare unto them: "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid [obscured]."—Isa. 29: 14; 1 Cor. 1: 26-29.

Our Lord also pointed out that **these things** are hidden from the wise and prudent of this world and revealed unto babes—made clear to those who make no boast of wisdom according to the course of this world. (Matt. 11: 25.) How true to facts we find this to be! While many of the great and learned are stumbling into "Higher Criticism" and other forms of infidelity, the Lord's "little ones"—meek, humble, teachable, learning from the Father's Word—are being instructed, and are growing in grace and in the knowledge of the Truth.

To those who have clearly in mind the presentations and interpretations of Daniel's prophecies, as presented in **Studies in the Scriptures,** there is no need for elaborate arguments to prove that this wonderful Book of Daniel is not a fiction—that it is more wonderful by far than any fiction that could have been written. And to them it will be useless for any to declare it a history of events which happened in 167 B. C. and falsely set forth as a prophecy by Daniel; for they see fulfilments past, present and to come, far larger and grander and more wonderful than anything which occurred at the date named—they see in these fulfilments unmistakable evidence of superhuman intelligence, and that, as Daniel declared, the Most High God therein revealed the secrets of His Plan still future.—Matt. 24: 15.

Babylon the First Universal Empire.

Daniel was carried captive with Jehoiachim, King of Judah, and many of the nobility of the land of Israel, eighteen years before the final captivity by the Babylonians in the days of Zedekiah, when the land was left desolate, without an inhabitant, and the seventy years of desolation began. Daniel was fourteen years old when carried captive to Babylon, and consequently lived to the extreme age of over one hundred years.—Dan. 1: 21.

Babylon, the capital city of Babylonia, was the richest and most wonderful city in the world in its day. Indeed, at its zenith Babylon was mistress of the then civilized world—the first Universal Empire.

Wealth and prosperity are likely to beget luxurious ease and also to excite the cupidity and ambition of enemies. Accordingly, the Medes and Persians had consolidated, and their army, under Cyrus, for several months had been besieging Babylon, whose citizens, however, felt quite secure behind their immense walls, and amply provisioned for a longer siege than it was supposed any army could enforce. So great was the confidence of the King of Babylon in the strength of his capital that he made a great feast to a thousand of his lords.

This feast seems to have been in the nature of a boast of the greatness of Babylon; and as though to emphasize his power and to remind his nobles and lords that none of the gods of the surrounding nations had been able to deliver their peoples out of the hand of Nebuchadnezzar, Belshazzar had called for the vessels of gold and silver brought from the Jewish Temple, and these were profaned by drinking therefrom to the honor of Bel, the god of Babylon.

Flush of Confidence Changed to Terror.

In the midst of the revelry of the feast, the King, his counsellors and lords were astonished to see a part of a **hand writing certain fiery letters** upon the wall of the palace. The revelry ceased, a hush of fear came over all; the flush of confidence upon the King's face gave place to one of terror; he trembled and called for the advice of the wise men to interpret the wonderful message, but they were unable to explain the matter satisfactorily. The King was greatly disappointed; but his mother came to his assistance, informing him of Daniel, who had given to his father, Nebuchadnezzar, an interpretation of a dream, when all the wise men of Babylon had failed; and accordingly Daniel was sent for.

The aged Prophet, at this time about ninety years old, as an officer of the kingdom, doubtless resided in one of the palace buildings near by, and in response to the King's command he stood before him. The King, realizing the importance of the message, manifested his anxiety by offering—first to the astrologers, and now to Daniel—a great reward for the interpretation—to be robed in royal purple, with a royal, golden chain as insignia of rank, and to be third in dignity and power in the Empire. The first thing in the account which strikes us is the nobility of God's servant in renouncing all claim to these gifts as a reward for the service of interpreting God's message—"Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the King, and make known the interpretation."

Lesson to Be Learned From Daniel's Course.

We may stop here long enough to take a valuable lesson, to the effect that all who would be the mouthpieces of the Lord, and speak forth His Word, should, like Daniel, do so without stipulation of compensation. Only from this standpoint can any hope to be entirely free and untrammeled in speaking words of truth and soberness, which may be very distasteful to those who inquire the mind of the Lord. Had Daniel thanked the King for the promised gifts, and thus accepted them as a reward for his service, he would have felt obligated to the King to such an extent that it might have warped his judgment, or have weakened his expression of the Lord's Message. And the King in turn would have felt that, having paid for the information, it should be a smooth, favorable message.

And just so it is with some of the Lord's true servants in Mystic Babylon. They have the opportunity presented to speak the Lord's Word; yet many of them are handicapped by reason of having received honors and robes, and are more or less inclined to hide and cover the message now due to Babylon in this its Laodicean Epoch. They are bound by the "chain of gold around their necks."—Rev. 3: 14-22.

The aged Prophet displayed gentleness as well as fearlessness in the delivery of his message. It was stated as kindly as the truth would permit, but the truth was not withheld by reason of fear. He recounted to the King his father's exaltation to power, and ascribed it not to the god of Babylon, but to the God of Israel. He reminded the King that pride had caused his father's downfall, resulting in his degradation to bestial conditions for "seven times" ("seven times" corresponding to the seven years, a "time" signifying a year—a lunar year of 360 days.) Applying the Scriptural scale—"a day for a year" (Ezek. 4: 5, 6)—each "time" would represent 360 years, and "seven times" would be 7 x 360 years or 2520 years of Gentile domination, which period, by most careful calculation,* we understand will end, in October, 1914.

Daniel reminded King Belshazzar that in the end Nebuchadnezzar had acknowledged the God of heaven as the real Ruler amongst men, and he then charged home to the King that instead of profiting by this experience, of which he well knew, he had lifted up his heart to pride, had ignored the only true God, and had even brought what he knew were the sacred vessels of Jehovah's service to profane them in the worship and glorification of idols—"gods of silver, gold, brass, iron, wood and stone, which see not, nor hear, nor know." He pointed out to the King that he had thus dishonored and defied "the God in whose hand [power] thy breath is [the God of all life—Acts 17: 28, 29], and whose are all thy ways [who has full power to control your course]." This true God he had not glorified, but dishonored.

The Fateful Words on the Wall.

By thus kindly but plainly showing the King the truth, the Prophet prepared the way for the exposition of the fateful words—**"Mene, Mene, Tekel, Upharsin."**

"Mene" was repeated, probably for the sake of emphasis—"Numbered! Numbered!"—the limit of the time of your dominion has expired.

"Tekel"—short weight, lacking.

"Peres" signifies divided, and its plural form, **"Upharsin,"** gives the thought of broken or crushed into pieces—destroyed.

Nothing in the word **"peres"** signifies Medes and Persians, but the Prophet knew from the interpretation of Nebuchadnezzar's vision that the Babylonian dominion would be followed by the Medo-Persian kingdom, and he also

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* See **Scripture Studies, Vol. 3, Page** 153, etc.

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2000 VACANT PRESBYTERIAN PULPITS.

The announcement that **2,000 out of a total of 10,000 Presyterian churches** in this country are without pastors was made by the Rev. Charles Little, Moderator of the General Assembly of the Presbyterian Church in the United States.

Dr. Little has been in Philadelphia attending a meeting of the General Assembly's Commissions on Christian Work in the Witherspoon Building. About fifteen other prominent Presbyterians from different parts of the country attended the meeting also and will recommend to the next General Assembly a plan to supply the **vacant pulpits.**

SURPASSING SKILL OF THE ANCIENTS.

"We are losing all our secrets in this shabby age," an architect said. 'If we keep on the time will come when we'll be able to do nothing well.

"Take, for instance, steel. We claim to make good steel, yet the blades the Saracens turned out hundreds of years ago would cut one of our own blades in two like butter.

"Take ink. Our modern ink fades in five or ten years to rust color, yet the ink of mediaeval manuscripts is as black and bright today as it was 700 years ago.

Take dyes. The beautiful blues and reds and greens of antique oriental rugs have all been lost, while in Egyptian tombs we find fabrics dyed thousands of years ago that remain today brighter and purer in hue than any of our modern fabrics.

"Take my specialty, buildings. We can't build as the ancients did. The secret of their mortar and cement is lost to us. Their mortar and cement were actually harder and more durable than the stones they bound together, whereas ours—horrors!"—**New York Press.**

FERTILITY OF PALESTINE.

Prof. Richard Gottheil, of Columbia University, the Director of the American School of Archaeology in Jerusalem, believes that the time will soon come when Palestine will be in fact what the Hebrew Scriptures say it was at one time—"a land flowing with milk and honey." The professor admits that changes will have to come before the ideal is realized, but he believes that the changes will come.

When a friend suggested that there would have to be a change in the soil, as well as in the government, he replied that appearances were often deceitful, in Turkey as well as America, and that what appeared to be rock on the hillsides of Judea was really a fertilizer in rock form. Prof. Gottheil is a truthful man, but a truthful man is sometimes called upon to explain statements which seem contrary to facts, and this is the explanation he made:

"The soil of Palestine is peculiar. It is remarkably fertile, as the primitive methods of cultivation show. If so much can grow as does grow with the mere scratching which the ground receives, how much might be produced if western methods were employed? I have seen trees growing where there was absolutely no dirt visible, but in some way the roots had reached the soil and they had obtained a foothold, which enables them to grow and bear fruit.

Predicts Great Future.

"But what is more remarkable still is the fact that there is in the rocks which one sees on these hillsides, chemical properties which correspond with those ingredients in the best fertilizers, and these rocks decompose from time to time, so that what seems so forbidding from an agricultural point of view is really going back into the soil as manure. There is an institution in Jerusalem, founded to give work to poor Hebrews, whose manager actually pounds up the soil, not waiting for it to decompose, and he produces very fine crops as a result of this mixture. Several cases might be cited where hillsides may be made to bear, not exactly forests, but a sufficient number of trees to prove my contention that a great future awaits this country, when conditions now prevalent are changed; and they **will be** changed; a new spirit is in the air, and in the government as well."

(Continued from page 1.)

knew that the Medes and Persians were already besieging the city.

So far from being offended with the plain words of the Prophet, Belshazzar seems to have felt their truth, and gave command that the honors already promised should be bestowed upon Daniel. But meantime other matters were transpiring in his capital, of which the King and his lords were unaware, so that the fulfilment of the doom written upon the palace wall was close at hand.

While the Babylonians were feasting and reveling in fancied security, Cyrus, the general of the united forces of the Medes and Persians, having studied up a plan of attack, had already caused a great ditch to be dug above the city, to divert the waters of the River Euphrates into a new channel. This river flowed through the center of Babylon diagonally, and was protected by enormous gates of brass, which were supposed to be equally impregnable as the three-hundred-foot wall.

Correspondencies Between Fall of Literal Babylon and That of Mystic Babylon.

Indeed, it would appear that the Babylonians had never a fear of attack from the river, and had left it comparatively unguarded. Consequently, when Cyrus had diverted the stream into the new channel he found little difficulty in marching his troops under the brass gates into the city, so that at the very time the revelry was progressing in Belshazzar's palace the soldiers of Cyrus were taking possession of the entire city, and very shortly after Daniel's interpretation of the writing the troops reached the palace, Belshazzer was slain, and the new empire of Medo-Persia was inaugurated—"without fighting," as the tablets declare. Thus did Babylon fall suddenly—"in one hour."

The thoughtful Bible student must of necessity have always in view the many **correspondencies** which the Scriptures institute between Literal Babylon and Mystic Babylon, and when he is studying the account of the fall of Literal Babylon his attention is naturally drawn also to the foretold fall of Mystic Babylon, in the end of this Age. Indeed, he must be comparatively blind who cannot see that the wonderful prophecies which speak of the fall of Babylon were not wholly fulfilled by Cyrus the Persian. The fall of literal Babylon, while it was sudden, and while it made a great commotion amongst the nations, lacks much of filling to the full the prophetic picture. Much of these prophecies still wait for fulfilment in Mystic or Symbolic Babylon today; and this fact is abundantly supported by the prophecies of the Book of Revelation, written centuries after the fall of Literal Babylon, which unmistakably refer to Mystic Babylon, and use language almost identical with that of Jeremiah.

We request that at your convenience you read Isaiah 13: 1-19, in confirmation of what we have said. We recommend further that you compare Jeremiah 50: 15, 29 with Revelation 18: 6; and Jeremiah 50: 38 with Revelation 16: 12; and the 46th verse of Jeremiah 50 with Revelation 18: 9. Compare also Jeremiah 51: 6-9 with Revelation 18: 4-6; and verse 13 of Jeremiah 51 with Revelation 17: 1-15; and verses 37, 63, 64 of Jeremiah 51 with Revelation 18: 2, 4, 21.

It will be noticed, further, that, as Literal Babylon sat upon the literal River Euphrates, so Mystic Babylon is said to sit upon the waters [peoples]. It should be noticed, also, that as the literal city was captured by the diversion of the literal waters, so Symbolic Babylon is to fall by reason of the diversion of the symbolic Euphrates, which in Rev. 16: 12, it is foretold, shall be "dried up—that the way of the Kings of the East might be prepared."

The Kings of the East, or Kings from the sunrising (R. V.), are, we understand, the Kings of Christ's Kingdom, who are also Priests—the Body of Christ, the Royal Priesthood: "Thou hast made them unto our God kings and priests, and they shall reign on the earth." (Rev. 5: 10.) From this standpoint of view, Cyrus with his army, overthrowing Literal Babylon, was a figure or illustration of Messiah, King of kings and Lord of lords, who with His faithful will shortly overthrow Mystic Babylon, and take possession of the world in the name of Jehovah, to establish the Kingdom for which He taught us to pray, "Our Father; . . . Thy Kingdom come, Thy will be done on earth as it is done in heaven."

Cyrus a Type of the Conquering Christ and His Message.

This likeness of Cyrus to Messiah is not merely in the particulars noted. It should be remembered that the name Cyrus signifies "the sun," and that thus in his name he reminds us of the prophecy of Christ—"The Sun of Righteousness shall arise with healing in His beams."

Moreover, there were sundry very remarkable prophecies respecting Cyrus, made long before he had come into prominence. Through the Prophet Isaiah (44: 28) the Lord speaks of Cyrus as His shepherd, who would lead back Israel; and again (45: 1-4), He calls him His Anointed, saying, "Thus saith the Lord to His Anointed, to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut; I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass and cut in sunder the bars of iron; and I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I, Jehovah, which call thee by thy name, am the God of Israel. For Jacob My servant's sake, and Israel Mine elect, I have even called thee by name; I have surnamed thee, though thou hast not known Me."

In this prophecy Cyrus is evidently indicated, and yet just as evidently a greater than he is indirectly referred to, viz., the Prince of the kings of the east, who in Revelation is shown as drying up the symbolic Euphrates and destroying Symbolic Babylon, and delivering Spiritual Israel. And the time for the fulfilment of the symbol is clearly indicated, by the drying up of the Euphrates, under the sixth vial of the "Day of Wrath;" and the fall of Babylon, under the seventh vial, resulting in the liberty of all of God's people from the thraldom, through false doctrine, which has been upon them for lo, these many years, is portrayed as resulting.

Babylon literal fell because, when tried in the balances by the Lord, she was found wanting; Mystic Babylon falls for a similar reason. Literal Babylon never was Israel, but the Israelites were for a time swallowed up in Babylon; likewise, Mystic Babylon never was Spiritual Israel, though for a long time Spiritual Israel has been in captivity to Mystic Babylon. As the same Cyrus who overthrew literal Babylon made the proclamation which permitted literal Israel to return from captivity, so it is the King of kings who, upon taking His great power as earth's new King, will set free all of the Lord's people—and in advance He sends the message to those who have ears to hear, saying, "Babylon the Great is fallen, is fallen, and is become the habitation of demons and the hold of every foul spirit, and a cage of every unclean and hateful bird.... Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18: 2-4.

Babylon's Feast Foreshadows Short-Lived Joy That Will Follow Church Federation.

The great feast which preceded the fall of Babylon would seem to correspond well with the great denominational Union expected soon [Church Federation], and the correspondingly short season of rejoicing which will accompany it. The gold and silver vessels of the Lord's house which were profaned may fitly represent, not only the precious truths of Divine revelation, but also the Lord's consecrated people—the golden vessels representing the "little flock," and the more numerous silver vessels representing the "great company." What may be the character of the defilement and injury of these antitypical vessels is, of course, problematical, but in any case we remember that those consecrated vessels in the type were all highly honored and restored to the temple by Cyrus, and likewise we know that not only the truths of Divine revelation will all be cared for by our Lord, but also that all who are His shall be glorified in the Spiritual Temple which He will shortly rear.

No one can make these comparisons, we believe, and not feel fully convinced that the Holy Spirit, dictating through Isaiah and Jeremiah, was the same Holy Spirit which guided St. John through the Apocalyptic vision. Nor can such students escape the conclusion that the force of the prophecies applies specially to Mystic Babylon, rather than to the literal city and country. As one section of Literal Babylon fell before another, so Revelation predicts it will be with Mystic Babylon. As Literal Babylon ruled over the whole world, so Mystic Babylon is represented as ruling the civilized world, and hence the entire world.

Mystic Babylon Shall Be Cast Into the Sea to Rise No More.

As the lords of Babylon were made drunk by wine which they drank from the golden vessels captured from the temple at Jerusalem, so Mystic Babylon, represented by a woman, is said to make all nations drunk with the wine, or doctrine, which she gives them out of the golden cup which she holds in her hand. Like a great millstone Mystic Babylon shall be cast into the sea to rise no more. As the literal Israelites were invited to leave Babylon the literal, and were helped so to do, but only a few responded, so Spiritual Israelites are urged to leave Mystic Babylon, in which they have been in captivity, but only a comparatively small number have a sufficiency of courage, love and zeal to respond at the first—others will be delivered after her collapse. Now, however, the message is, "Babylon is fallen, is fallen" [that is, sentenced to fall, which sentence, we believe, will be fulfilled shortly]. "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18: 2-5.

Where is Mystic Babylon?

No student can examine the records without astonishment and a realization that Mystic Babylon must be some great, influential system of great power in the world during this Gospel Age, and especially at its close. The very prominence given to Babylon, both in prophecy and in Revelation, warns God's people that if they have not yet found Babylon they should seek for her. For so great an institution as made all nations drunk with her false doctrine must be very prominent, indeed, to those who were made so under the influence of the stupefying draft from her cup.

Indeed, the intimation is that the whole civilized world will be so intoxicated with the false teaching of Babylon as to be completely under her influence. And when she falls it is particularly explained that all the great, the rich, the mighty, the influential of earth will mourn the catastrophe of her fall. Only the saintly few will recognize its true import and rejoice.

It seems very clear that many of us were once part and parcel of this great Babylon—this great system of confusion by which the Divine character has been so traduced through the creedal misinterpretations of the Divine Word. We are aware that Catholics declare Protestants to be this Babylon system; and we are aware that Protestants claim that Catholics are this Babylon system. To our understanding of the Divine Word, both are right: Babylon is the "mother" system and the various sects of Protestantism are the "daughters," and the name Babylon is a family name. It belongs to the "mother" system first, and to all the "daughters" of the system now, as well. Improper association with the world, its governments and systems, is a crime to which both are parties. The "daughters" have followed the example of the "mother," and more or less are coming back into sympathy with her in all particulars. None of them have maintained the proper attitude of virginity and separateness from the world.

We speak Not Unkindly.

Do not misunderstand us. We believe that there are true saints of God in all the various parts of Christendom—"mother" and "daughters." We do not even charge nor believe that those who have upheld and are upholding the various sections of Babylon have an evil intention; we believe that they are thoroughly "drunk," intoxicated with their own erroneous theories. The fall of their present institutions will be a startling blow to them, for they verily believe them to be Christ's Kingdom—and style them such—Christendom.

The fall of Babylon will astonish the entire world, so complete is the delusion that Christendom represents the throne and government of Messiah amongst men. And, be it remembered, the vast majority in all the various sects and denominations of Christendom are worldly people who have no conception whatever of the true Church and her cause. Their ambition is to approximate righteousness and a form of godliness, but no more than this seems to them necessary; more would be irrational, unreasonable, since they have not been begotten of the Holy Spirit and therefore cannot appreciate things from the Divine standpoint.

To them the fall of Babylon at first is astounding, a perplexity, but will work no real injury, because the reign of Babylon over the earth will be superseded by the reign of the New Jerusalem—the Kingdom of God's dear Son. The most saintly of God's people will hear the voice of Divine command, "Come out of her, My people," and will obey it before the fall comes. But a large number, even of the Lord's people, lacking courage, will share with Babylon the troubles of that hour.

Subsequently, however, these will rejoice and be glad, when they realize the justice of the Divine execution against Babylon; and to them will come, as an inferior company, an invitation to attend the "marriage sup-

"WHERE ARE THE DEAD?"

This article was published in this paper in Volume one, Number 3. The interest aroused, and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free. Address, Bible Society, 17 Hicks Street, Brooklyn.

per of the Lamb." Their honorable position will be that of bridesmaids to the still more faithful and courageous "little flock," who will be accounted worthy to be the "Bride" and to sit with the Redeemer in His throne. Then speedily will follow the long-promised "Times of Restitution" to the world of mankind, for which we pray, "Thy Kingdom come, Thy will be done on earth, as it is done in heaven." (Acts 3: 19-21.) **Then** is when "the Spirit and the Bride shall say, 'Come'; and let him that heareth say, 'Come'; and let him that is athirst come; and whosoever will let him take the Water of Life freely" [the Truth uncontaminated with error].—Rev. 22: 17.

A Joyful Message for the Sin-Sick

"Let not your heart be troubled; ye believe in God, believe also in Me."—John 14:1

THE WORLD does well to keep up a cheerful outward demeanor—to "drive dull care away" to the best of its ability. Nevertheless, there is great force and weight to St. Paul's words to the effect that "the whole creation is groaning and travailing in pain together, waiting" for Messiah's Kingdom and its long-promised blessings to lift the curse of sin and death and to restore to mankind the smile of the Father's favor. Reason though they may that there is no personal God—that there is merely a blind god of nature, an evolutionary force, etc., nevertheless, deep down in the heart, men believe that there **is a God.** Almost unconsciously the mind attributes to Him Wisdom, Justice and Power—but little of Love or sympathy with humanity and its frailties.

This very intuitive knowledge of God is closely associated with many human troubles. The root of nearly every trouble, perhaps deep below the surface, is sin—disobedience to recognized principles of righteousness, and a fearful looking for of retribution, and uncertainty as to what it will mean. This is true, not only of many Christians, but frequently true also of others who have made no profession, who have taken upon them no solemn vows of obedience.

This troubled heart condition does not always show upon the surface. Sometimes the troubled heart is in the theatre to try to forget its troubles. Sometimes its owner is immersed in sinful pleasure-seeking, in endeavor to drown some haunting grief. Sometimes relief is sought through intoxicating liquors or narcotics; sometimes in suicide. Sometimes the troubled one is on the stage. One cannot surely know that the merry laugh and witty joke and cheery song do not come from a troubled heart. We are sure that they **do,** in many instances, for frequently those who have been indulging in merriment have committed suicide a few minutes thereafter, leaving messages that their hearts had been severely burdened, while outwardly cheerful.

The Fear of the Lord.

In our troubles we, sooner or later, realize the lack of human sympathy or, at least, its impotency. Feeling our helplessness, we instinctively look to our Creator. In the hour of trouble remarkably few doubt the existence of God." As Jesus said, "Ye believe in God." But as we look to the Almighty for protection and consider Divine Justice and realize our own weaknesses and shortcomings, the heart of man fails. How could he think that the Omnipotent One would have interest in or care for such a worm of the dust as he feels himself to be? How could Divine Justice look with any sympathy upon the course of selfishness which he recognizes stretches out behind him in full view of the All-Seeing Eye?

"The fear of the Lord is the beginning of wisdom," is the inspired Message. Surely many have this beginning of wisdom come to them at some period in their life's experience. But such a fear is the start to wisdom only when it leads the fearful one to greater carefulness of living and to a desire for the Heavenly Father's approval. If this be the leading of the fear, it is indeed the precursor of, the leader to, wisdom. As proper fear or reverence for the Almighty comes in, it acts as a restraint upon sin. It tends to make one more thoughtful, more careful, more wise, in seeking for a better way.

Come by the Narrow Way.

Jesus addressed the words of our text to Jews who, under the instruction of the Law given by Moses, had learned of Divine righteousness and the Divine requirements of all those who would come into harmony with Him. They believed in God. They recognized His Justice. They were desiring to be His people; they had heard of Jesus; they had traveled with Him as His disciples. In a general way they believed in Him. To a large degree they accepted Him as the promised Messiah and yet they found it difficult to exercise a fulness of faith. Probably there are many in this same attitude of mind today among the millions who will read this. We would like to bear home upon the hearts of these the very Message that Jesus gave to those who heard His Voice: "Let not your heart be troubled; ye believe in God, believe also in Me."

Hear Him saying to us today, You already believe in the Creator and His Justice. You already have the reverential fear. You already desire to draw near to God. You have heard that He has sent His Son into the world. You have heard that this is a manifestation of His love and sympathy for you. You have heard that while you are condemned as imperfect, as sinners, as unworthy of eternal life, Divine provision has been made for your recovery through the Redeemer. As you believe in the Father's Justice which condemned you and which justly holds you at a distance from Him as unworthy of His favor, so now believe also in Me. Believe that the Father hath sent Me. Believe that it is His Love for you that prompted the sending. Believe that His Love is as strong as His Justice. Believe that His Justice and Love will co-operate for your eternal comfort and blessing, if you will accept the Divine terms.

Losing Our Heart Troubles.

The Father knows your heart troubles. He wishes the burden to be there until you shall appreciate its weight—until you shall be ready to cry to Him that you are sin-sick, weary, troubled, and above all, hungering and thirsting for righteousness and desiring reconcialition to Him—the smile of His Face. He has not waited for all of this to take place before making provision for you. He has anticipated your needs, your longings, your necessities. He has already provided the Redeemer, who is Mighty to save. If Divine Justice is exacting to the last degree, believe that Divine Love, as represented in the Redeemer sent of God, is equally exhaustless, boundless—sufficient for all your needs. If you will accept of this, the Divine arrangement through Christ, your heart troubles may be at an end. You will still have troubles in the flesh, weaknesses, aches and pains, but your heart will be joyful and happy in a fellowship Divine with the Father, through the Son.

How to Get the Peace.

Ah! says one, I have heard of God and of Jesus and of the invitation to reconciliation, but I know not how to proceed. To whom shall I go? How can I gain a hearing in my case to obtain the blessed assurance, Thy sins are forgiven thee; go and sin no more. Which church shall I join? To what priest shall I confess?

First of all, allow us to rejoice with you that you have come into the condition where you are seeking and knocking for the opening of the storehouse of Divine favor, because "He that seeketh shall find and to him that knocketh it shall be opened." Continue, then, to seek and to knock and very soon the blessings will be yours. See, first, whether or not you are seeking the proper blessing. You want forgiveness of sins that are past. You want the assurance of Divine love and care. You want the Heavenly Shepherd to take you for one of His sheep and look after your interests, both temporal and eternal. If so, good. You are seeking the very thing that God is pleased to give. Many are seeking something else—seeking to have some of self-will and some of God's will, some of sin and some of righteousness. They seek in vain until, in purity of heart, they seek that which God is willing to give.

All of God's gifts are by grace. None of us could claim them on the grounds of justice or merit. We cannot keep God's perfect Law, not because it is too exacting, but because we are fallen. We were born in sin, shapen in iniquity; in sin did our mothers conceive us. Be our wills ever so strong, our flesh is weak. The Divine arrangement of this Gospel Age is adapted to this very condition and is open for the honest-hearted, the sincere penitents, the ones fully determined for righteousness.

You need not come to any earthly priest, but, as the Master said, go to the Father in secret, in private. Go not in your own name or merit or worth, but in the merit of the Redeemer. Go Scripturally, claiming Him as your Advocate and appealing in His Name for the forgiveness provided by Divine mercy—to cover all the sins of the past and provide for all the imperfections unwillingly yours for the future—even to the end of the way. Coming thus, Jesus becomes your Priest, your Advocate with the Father. "We have an Advocate with the Father, Jesus Christ, the Righteous." (1 John 2: 1.) "Let us come with courage to the Throne of grace that we may obtain mercy and find grace to help in every time of need."—Hebrews 4: 16.

What will you say to your Father as you present yourself in the name of Jesus, do you ask? In prayer tell Him that you are sick of sin and desirous of His righteousness, in every way. Tell Him of your appreciation of the glorious qualities of His Character and of your desire to be as much conformed to that Character as possible. Tell Him that you know you have nothing worthy of His consideration, except the merit of Jesus to be imputed to you, which will be the covering for your imperfection. Tell Him that you present your **all,** justified by faith, that the merit of Christ **may** be imputed; that you desire to be a living sacrifice—to be faithful unto death to Him, to His Message in the Bible and to all who are, with you, following in the good way to the Kingdom.

Daily Dying—Daily Living.

Those who have acted upon the above directions of the Lord's Word and who have thus been accepted of the Father and begotten of the Holy Spirit, are thenceforth New Creatures in Christ Jesus. To them "old things have passed away and all things have become new." Their souls are not troubled, because they have passed from **death** unto **life,** from Divine disfavor to Divine relationship, as sons of God—and "if children, then heirs, heirs of God and joint-heirs with Jesus Christ, if so be that we suffer with Him, that we may also be glorified together." (Romans 8: 17.) Those who reach this blessed state are no longer heart-troubled. They will have troubles from the world, the flesh and the Adversary, but withal they have rejoicing—"The peace of God which passeth all understanding" ruling in their hearts.

But the end is not yet. The body has been separated from the will. The will has become identified with Christ and represents the New Creature, which will not be perfected, and in its new body, until the resurrection. Meantime, as the Apostle teaches, the flesh must be considered and treated as an enemy, because of its weakness, its fallen condition. A struggle, a battle, must go on continually to the end of the course. "Be thou faithful unto death and I will give thee a crown of life." The faithfulness of the New Creature, the will, will be judged by its loyalty to the Divine will and its strenuous endeavor to keep the body under—to be dead to the flesh and to the world and to be alive to the will of God. Every day should make us more alive as New Creatures and more dead as old creatures.

In this way we are, as the Apostle puts it, mortifying or deadening the flesh and being quickened or energized or made alive in spirit. This is the resurrection process for the New Creature—the death process for the old creature. It is a matter, as the Apostle explains, of rejoicing in tribulation, knowing that the trials and difficulties of the present time, under God's providence, are working out for the faithful a share in that "far more exceeding and eternal weight of glory" promised to the Elect, the Bride of Christ—a share in the Kingdom which shortly, through the power of the First Resurrection, will be exalted to glory and dominion over the earth. This is the spiritual Seed of Abraham which, during Messiah's Reign of a thousand years, is to bless Israel and, through Israel, all the families of the earth.—Galatians 3: 29.

We cannot give this message to the world, even as Jesus could not do so. It is better for the world that their hearts should now be troubled to a considerable degree. Those who are in the most dangerous position, perhaps, are the ones who have no troubles in the present life and, therefore, no incentive to seek the great Burden-Bearer and fellowship with the Father through Him. Jesus said of such, Woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets."—Luke 6: 24-26.

Scriptures Misunderstood.

At the present time we have 1,200,000,000 that in no sense of the word are called by the Lord, and therefore have had no opportunity of responding to that call. With the thought that has prevailed for centuries, that these uncalled millions are doomed to eternal torture, the hearts of God's people have been very sorely troubled, and infidelity has been very greatly assisted into a denial of everything pertaining to Christian faith. All agree that it would be very unreasonable for the Creator of those 1,200,000,000 to expose them to the danger of eternal torment, and not give them the slightest opportunity for hearing of the only terms of salvation from it.

But when we get the correct, the Scriptural view of the matter, we see that the penalty upon those 1,200,000,000 is, "Dying, thou shalt die," and that in this particular they are not different from their fathers, who were under the same curse, or sentence of death—the Adamic condemnation.

We see from the Scriptures, too, that our Lord Jesus, "by the grace of God tasted death for every man"—"to be testified in due time." (Hebrews 2: 9; I Timothy 2: 6.) Jesus, therefore, tasted death for all these 1,200,000,000 and for all their forefathers. He has given the ransom-price for their sins as well as for ours, the Church's, and a resultant blessing must come to them as well as to us.

The coming blessing is a rescue from the sin-and-death conditions in which they were born; an opportunity for rising out of those conditions of degradation, up, up, up, to full perfection of nature, and all that was lost through Adam's disobedience. This work of Divine Grace, we see, is to be accomplished for the world during the Messianic Age, when Christ and the Elect Church will constitute God's Kingdom, with power and great glory for the blessing of the world.

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GOD IN THE HOME

"As for me and my house we will serve the Lord."—Joshua 24:15.

WE DO NOT teach that the world's opportunity for life everlasting or death everlasting is now. "God hath appointed a day in which He will judge the world," grant the world a judgment or trial or test. That great Day is future. It is the Day of Christ, a thousand years long. It will be a glorious opportunity. Present right doing and right thinking, or wrong doing and wrong thinking will have much to do with the condition of every man and woman at that time. He or she will enter upon that Day of blessing and opportunity either from a higher or a lower standpoint proportionately as he or she has acted wisely and conscientiously in the present time.

But nothing that the world can do can interfere with God's great proposition, that a full opportunity for life or death eternal shall then come to every member of the race because Christ died for the ungodly. The only class to whom present life means life or death eternal is the Church. And by the Church we mean, not church attendants nor outward professors, but those who have entered into a covenant with God through Christ and who have been made partakers of the Holy Spirit, tasting of the good Word of God and the powers of the Age to come. If these should fall away, the Apostle forewarns us, it would be impossible to renew them again unto repentance. And there will be no hope for them with the world, in the world's trial Day, because they already have enjoyed their share of the merit of Christ's death.

When, therefore, we speak of God and the home, we are not having in mind a family composed exclusively of saints, who daily and hourly are following their great Redeemer's footsteps in self-denial, in sacrifice, in the "narrow way" which leads to "glory, honor and immortality" and association with the Redeemer in His glorious reign which will bless the world.

Our thought is that the Bible teaches that there are many people of the world, who are reverential, kind, gentle and just to a very considerable degree, who are not saints; who have not presented their bodies living sacrifices to God; who have not been begotten of His Holy Spirit, who are not, therefore, members of that exclusive "little flock" to whom it is the Father's good pleasure to give the Kingdom—in joint-heirship with their Lord and Redeemer and Head. To this latter class our Master evidently referred when He said to His footstep followers, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Matt. 5: 16.

To live righteously, soberly and godly in this present world to the extent of one's ability is what everyone should do—no less. To live a life of sacrifice—to lay down our lives for the brethren, for the truth, in the service of the Lord, is another matter, which justice does not require and which the Bible nowhere enjoins upon mankind. It is pointed out as a privilege to those who desire it, and glory, honor and immortality on the spirit plane is the reward attached to this invitation or High Calling. It is the selection of this special class of consecrated ones that is the particular order of the Divine program at the present time.

Saint and Sinner Interested.

Having clearly defined what we do not mean to teach, let us now assert that, nevertheless, every sensible man and woman, saintly or not, must feel a deep interest in the welfare and moral progress of the human family, of which he forms a part. All, therefore, should rejoice in every movement and endeavor working to even temporary enlightenment, blessing and uplift amongst mankind. The many benevolent institutions of the civilized world attest this general thought. Our only conflict with these humanitarian efforts is that they do not approach the subject of human betterment from what we consider to be the right standpoint. With nearly all of these efforts, more or less distinctly stated, are those God-dishonoring and love-opposing intimations of an alternative of torment, either purgatorial or eternal. This is the great blight which has worked and is working incalculable harm—driving intelligent minds into opposition to the true God and the Bible, which is the revelation of His Wisdom, Justice, Love and Power.

The Bible freely tells us that many features of the Divine plan are now hidden in mystery, but the last book of the Bible, which prophetically pictures the future, assures us that in God's due time "The mystery shall be finished, which He hath declared to His servants, the prophets" (Rev. 10:7). The same book assures us that in God's due time, when the mystery is cleared, "All nations shall come and worship before Thee, for Thy righteous acts have been made manifest" (Rev. 15:4). We are now living in the time when the "mystery" is ending and the righteous dealings of God, from the Scriptural standpoint, may be clearly seen.

But these revelations are not meant for the world in general now, but merely for "the elect," the "sanctified in Christ Jesus." "To you it is given to know the mysteries"; to outsiders these things are spoken in parables and dark sayings (Matt. 13:11, 13). But not until the elect shall be glorified and the Messianic Kingdom established will the "mystery" be made fully known to the world and every knee bow and every tongue confess. Hence, only those of a contrite heart may now see, now understand, the real character of God, His real purposes toward man, etc. Thus our Lord declared, "This is life eternal that they should know Thee, the only true God, and Jesus Christ whom Thou hast sent."—John 17: 3.

In a darker day than ours the theory, "to doubt is to be damned", held such a power over many that they dared not use their reason. And thus a certain reverence for God was maintained in many homes—a reverence, however, which surely would not be as highly appreciated by the Creator nor have as deep an influence upon the creature as would a faith moved by love and an intelligent appreciation of the Divine character, based upon an understanding of the Divine Plan of the Ages.

An Inundation of Unbelief.

In our day the shackles of ignorance and superstition are breaking. Men, women and children are beginning to think for themselves. They no longer believe the fairy tales of other days; the dreadful hobgoblins and nightmares of the Dark Ages respecting purgatory and eternal torture are doubted by all, and by the great mass totally disbelieved. What have they now to attach them to the Almighty, since they have never been taught the love of God—the lengths and breadths and heights and depths passing all human understanding? This is the world's great need—to know God as He really is, a Father, a Friend, a God of love! And to thus know Him the people need to be taught how seriously they were mistaught in the past along the lines of hell and purgatory.

How could they ever truly love and worship a God of injustice and of hate—One inferior to themselves—One who knew, foreordained and prepared for their torture, before they were born. They must see that these things, taught by the creeds of the Dark Ages, are wholly at variance with the Bible, else they will never come back to the Bible nor be able to see its teachings in their true light. They must be taught that the sin and death, sorrow and trouble all around us are the wage or penalty of father Adam's disobedience. They must learn that God proposes a blessing and uplifting which will be as world wide as is the curse. They must learn that the foundation for this work was effected by the death of Jesus, the Just for the unjust. They must learn that God is now selecting a saintly class to be associates with the Redeemer in the work of uplifting and blessing Adam and his race; and that each will be held responsible and receive stripes in proportion to his knowledge and wilful disobedience; and that the persistently rebellious will be destroyed "like natural brute beasts", in the Second Death.

"I Have Lost My God."

Not long since, in conversation with a young lady, she said with great concern, "I fear that I have lost my God." As a child of religious parents she had had helpful influences in her home, but in school she had come in contact with the general spirit of skepticism, which, instead of repudiating the Bible, as did Ingersoll, Paine and Voltaire, merely smiles at any reference to a Divine revelation, a faith in God and a respect for His will. These teachers are as honest, we believe, as were Ingersoll, Paine and Voltaire; nor can we deny that they have the same right to their disbelief that we claim for our belief. We can, however, say with all sincerity that it is a great pity that the learned men of Christendom are nearly all infidels, in the sense of not believing in the Bible as a Divine revelation.

Many of them even deny that there is a personal God and ascribe everything to—a great Nothing, which they designate Nature-god. Is it surprising, in view of the fact that these teachings are being promulgated in the universities and colleges and theological seminaries, in the high schools, and even to some extent in the common schools—is it any wonder that the rising generation is losing its God? If it even be claimed that a bad thing is better lost than kept, we must dissent from their course. We must claim that the misconception of God can be destroyed only by the introduction to the heart and mind of the true God, whose glorious attributes of Justice, Wisdom, Love and Power will take the place of the malevolent misconceptions of the Dark Ages.

Awakened Parental Responsibility.

It is high time that parents realize the true situation—it is almost too late now. The seeds of unbelief, already sown in the minds of the rising generation, are being watered continually and are growing. All who love their families, all who love mankind in general, should awaken to the fact that a world that has lost its God must of necessity be an unhappy world. Platonic philosophy may for a time serve the purposes of the few, but surely cannot serve the masses of the human race.

A godless world will ere long mean a discontented world, an unhappy world and, by and by, a world of anarchy and strife. This is what our world-wide education is leading to. Few of our race can stand an education which recognizes no God, no revelation of Him, no responsibility to Him, and no hope of a future life which will be effected by the conduct of the present.

God in the Home.

We are not pleading for cant and rant. We are urging that in every home God be recognized to the extent of the opportunities and influence we enjoy. Parents have a special responsibility. Every father, in particular as the head of his family, should recognize the Almighty Creator, and hold Him up to his family—"God First." We need not urge upon God's consecrated people the privileges of prayer and the blessed influence which comes through prayer to the younger members of the family. This is one way of putting "God First". "In all thy ways acknowledge Him", or, as Joshua said: "As for me and my house we will serve the Lord."

Let us now step into your home and measure things there by the Golden Rule. As husbands, how do you treat your wives? As wives, how do you treat your husbands? Can you apply the Golden Rule to your words, to your conduct, to your demands of each other? Or do you act meanly, selfishly, taking advantage of each other to the limit that the other will forbear? Do you deal with your children according to your own advanced standard of what a parent's duty should be to his children?

Do you remember that you have a responsibility so far as your circumstances will permit, for their environment and happiness and education and general preparation for usefulness in life? Or are you indifferent to their interests, neglectful of your responsibilities? Do you recognize that your children have certain rights and that these increase as they near maturity or are you forgetful of these, disposed to keep the children under the restraints of childhood, souring their dispositions and making them unhappy until they resent the injustice and a family quarrel results?

As children, are you thoughtful of your parents, their welfare, their wishes, their happiness, as you would like your children to be thoughtful of yours? Do you remember the hours and weeks of feebleness and sickness and the toil which you cost them in your infancy, and are you seeking to repay those kindnesses and seeking to make their last days the happiest of their lives? Are you observing the Golden Rule toward your parents?

How is it in your relationship to your brothers and sisters? When they borrow your things without leave, do you retaliate by borrowing theirs without leave, and thus keep up a continual fret and vexation of spirit in the family? Or do you practice the Golden Rule of justice and do nothing to your brother and sister, or their belongings that you would not wish them to do to you or your things?

"Love Worketh No Ill."

All of the Lord's people are to love Him and the Brethren; yea, even their enemies. However, let us now stop short of love and merely consider what the simple justice of the Golden Rule would imply in our conduct. How do our daily lives square with this Golden Rule of absolute justice omitting love entirely?

If you are an employer, do you treat your employe in harmony with this rule and do unto him as you would have him do unto you, if your positions were reversed? If you are an employe, inquire of yourself, "Do I treat my employer and his business as I would have him treat me and my business, if our relationship were reversed?" Do you treat your butcher, your baker, your grocer, etc., as you would like to have them treat you, if your positions were reversed? Are you polite to them and not inclined to give them unnecessary trouble? Do you pay them promptly?

Or if you are the tradesman, do you treat your customers as you would wish to have them treat you, if conditions were reversed? Do you charge them a reasonable price only? Do you give them proper weight and measure? Do you properly represent your goods to them, as you would have them represented to you?

Are you a good neighbor? Do you see to it that your children are not a nuisance to others; that your chickens are not permitted to damage your neighbor's garden; that your dog is not a ferocious one, and that his bark does not keep the neighborhood awake? In a word, do you treat your neighbor justly, along the lines of the Golden Rule, doing unto him only as you would wish him to do to you?

He who is faithful in little things will be faithful in the greater ones. He who practices the Golden Rule during the six days of his contact with business will surely be faithful on the seventh, but faithfulness to the Golden Rule on the one day only will never win Divine approval.

In no way can we better honor and show our reverence for God than by following to the best of our ability His commands, which are just and righteous altogether.

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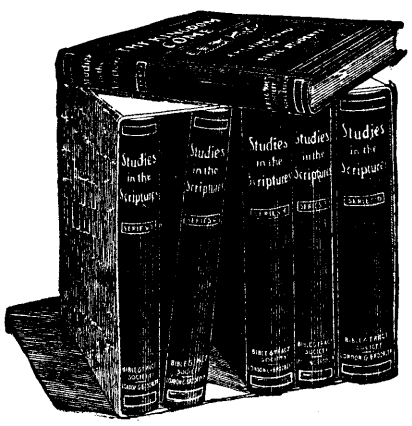

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VOL. IV. NEW YORK CITY. No. 2.

Religious and Scientific Gleanings

TO MAKE EDEN BLOOM AGAIN.

Sir John Jackson has obtained the contract for the construction of the first dam in the irrigation works designed by Sir William Willcox for the Turkish Government, with the object of again making an Eden of Mesopotamia.

Sir William Willcox, who has been engaged in surveying the land between the Tigris and the Euphrates, in 1908 predicted that this vast territory, now an arid waste infested by swamps, but showing traces of ancient irrigation canals, would again blossom as the rose, provided that works, of which this dam is the first, be carried out.

THE COST OF SOUL-SAVING.

It is quite in line with the commercial spirit of the age to have Billy Sunday, the evangelist, estimate the cost of saving souls in various cities. In Atlanta, he says, it requires an outlay of only $75 to rescue a soul; in New York city, $545; in Boston, $450; in Denver, $425; in Chicago, $395; in New Orleans, $78, and in Indianapolis $620.

While it would be interesting to know just how the evangelist reached his interesting results, it would not be easy to accept them even with an itemized account at hand. It is not conceivable that it costs more to save a soul in Indianapolis than in New York.

Moreover, the expenditures of Mr. Sunday cannot be taken as a criterion of the price of saving souls. His hotel bills may be higher than those of other so-called soul-savers. As a baseball player, which was his former occupation, he may have contracted the habit of staying at the best hotels.

Soul-saving is scarcely a commercial business. Evangelists, however, find it a much more profitable business than do the average preachers in home churches. Many evangelists have become rich. Those who use dramatic methods make more money than the conservative ones.—Exchange.

THEY SHALL SAY PEACE! PEACE!

How the promise of peace grows! Even Japan is ready for a peace pact, and has taken the initiative toward reaching a general arbitration treaty with the United States. No formal proposition has yet been made, but through diplomatic channels the Japanese government has made it known that it is willing to submit proposals if invited. This is progress for the peace campaign, surely. Japan has been popularly looked upon as the most pugnacious nation of the Orient, and of the world—spoiling for a fight and swelling with military ambition. Now, we are told, the only obstacle to the initiation of negotiations between the United States and Japan for a general arbitration treaty is that "the Japanese government hesitates to make the first advances because it has no official intimation that such a movement would be welcome in the United States." All doubt on that point should be speedily removed, Col. Roosevelt to the contrary notwithstanding.

After the foregoing was written, but before it was put in type, came the extraordinary information from Washington that "the German government has sent a most sympathetic answer to the United States government's inquiry as to whether Germany had any interest in a general arbitration treaty. The answer requests the Washington government to communicate the full details of the proposed treaties with Great Britain and France and promises that Germany will subject them to most careful and friendly scrutiny with a view to declaring later how far the proposals appear acceptable." Germany, with her war-lord Emperor, has been supposed least favorable of all the nations of Europe to the general arbitration movement. Should that nation give the matter favorable consideration, the permanent peace of the world would surely be in sight.—**Michigan Christian Advocate.**

GREATEST THING IN THE UNIVERSE

"That in the ages to come He might show the exceeding riches of His grace in His loving-kindness toward us in Jesus Christ."—Eph. 2:7.

FOLLOWING in the footsteps of our fathers, who handed down to us our present day creeds, we have misunderstood our gracious Creator. We studied astronomy and declared the Creator Almighty; we studied geology and confirmed the decision. We studied zoology and anthropology and declared that the Creator was All-Wise, as we came to appreciate Him. We noted the adaptation of our various organs to our use and comfort—the hand, the foot, the eye, the ear, the circulatory system, the nervous system, and the power of the will over these.

We said to ourselves, Truly man is fearfully and wonderfully made, truly his Maker is a God infinite in wisdom and skill. We examined the subject of man's moral sense, and although we found it impaired we have been astonished to note how even the most selfish and depraved have an instinct of justice, a sense of right, whether they follow it or not.

"Love Divine All Love Excelling."

Then we said, Whence came this noble principle of Justice as the backbone or moral quality in our race? The only reply was that in this particular God originally created man in His own moral likeness, and that a measure of this moral quality has persisted notwithstanding the fall through disobedience into death and its consequent demoralization through sin and weakness.

Looking further we perceived that the noblest specimens of our race possess still other qualities closely associated with Justice, but outranking it. The noble quality which overtops all the rest we term Love. It is Love which makes the heart tender, sympathetic, helpful and happy; it is Love that makes home, whether exercised in a palace or a hovel. It is Love which backs up Justice and insists that no ill shall be worked toward a neighbor. It is Love that is on the alert to assist by word or act all of those needing aid. It is Love that inspires us to the boldest acts of heroism. It is Love that prompts the giving of time and strength, of means and even life itself on behalf of its object.

All freely admit that Love is the greatest, the most blessed quality possessed by humanity, and that without it even Paradise could not bring happiness. We ask, Whence came this quality of Love, and from what fountain can we receive the fresh supplies so much needed by so many of our race? The answer is that the great Creator Himself is the Fountain. "God is Love." This All-Wise and All-Powerful and All-Just One is pre-eminently the "God of all grace," "The Father of mercies," "The Fountain of blessing."

"Love Divine, all love excelling,
Joy of heaven, to earth come down;
Fix in us Thy humble dwelling,
All Thy faithful mercies crown."

"Show Me Thy Glory."

The ancients had the correct thought, that they had caught but a glimpse of the Divine character and its glory; hence their prayer, "Show me Thy glory." The same should be our sentiment. In the clear light now shining upon God's Word we perceive that it will require the entire outworking of the Divine Plan of the Ages to illustrate or make known to humanity the real character of the Heavenly Father. Only the very few can by faith accept the Divine promises and trust in their ultimate fulfilment and see far down into the future the full shining forth of God's character, perfect in its Wisdom, Justice, Power and Love.

We may not judge the Infinite love in all respects by human comparison, but we may know that our difficulty in the matter is that the human comparisons can only imperfectly represent the Infinite. We see the excavation or perhaps the foundation walls, or perhaps the first story of a structure; but if we were to judge wholly by these imperfect parts it would be manifestly unfair and we should be deceiving ourselves. The only way to judge of the builder's capacity and intentions would be to see the architectural drawing and to study the details—and then we could but very imperfectly appreciate the whole. Is it not thus in respect to the great Maker's present work and ultimate designs?

If we stand beside a great sculptor with his freshly chosen block of marble, we may at first feel shocked to note the apparent roughness and carelessness with which he smites off large pieces of the stone, as though bent on its destruction. But let patience have her perfect work, and gradually we will see that the sculptor has not been careless or indifferent in respect to a single blow.

All the while that he seemed so reckless he was working according to the ideal before his own mind. With his mind's eye he saw his ideal in the stone, and blow after blow, chip after chip merely revealed to our eyes what he had purposed in himself from the beginning of his work. Not until his work was finished could we comprehend fully the ideal. Is not this principle still more true of our Creator? He tells us that He is "working all things according to the counsel of His own will," which He purposed in Himself "before the world was."—Eph. 1: 11; 3: 10, 11.)

The great Master Workman of the Universe will eventually show both to angels and men all the various attributes of His perfection—His Wisdom, Justice, Power and Love. Meantime, "None of the wicked shall understand," but in the End of this Age the wise will increasingly understand His purposes, hidden from all except His saints, of whom it is written, "The secret of the Lord is with them that reverence Him"; "He will show you things to come."—Psalm 25: 14; John 16: 13.

Now Apply the Principle.

Let us apply this principle to the work of our great Creator. Let us see how far it has already progressed. In what state of development is the Divine Plan today? What will be required to complete it and to manifest Divine Wisdom, Justice, Love and Power? Only by a careful examination of the Great Architect's revealed plan can we judge at all of the degree to which His purposes have already attained perfection.

The wreck and blight of human interests resulting from Father Adam's disobedience progressed for twenty-five hundred years before the first step was taken in the Divine Program on man's behalf. That first step was merely the making of a rough outline drawing with various crude illustrations which merely hinted at one or another of the Creator's glorious purposes.

Israel as a nation pictured all the world of mankind who will ultimately come into fellowship with God. Their one tribe of Levi typified the Household of Faith, "the Church of the First-born" of this Gospel Age, through whom all blessings will come to the remainder. The select Levites, the priests, typified the Royal Priesthood—the better Mediator. The sacrifices by which that Covenant was established, and that people brought into harmony with God, typified the better sacrifices of Christ, which began with our Lord and have continued in His faithful followers who present their bodies living sacrifices, wholly and acceptable to God through Him. —Rom. 12: 1.

Israel's Jubilee year typified the great Times of Jubilation soon to come, "the blessing of all the families of the earth"—the "Times of Restitution of all things," to be inaugurated at the second coming of Christ and the establishment of His Kingdom. Manifestly only those who could understand those roughly sketched drawings could comprehend to any degree the great Divine Plan of the Ages.

With this Gospel Age God began a great work which is yet far from finished and which as yet does not show forth fully to mankind in general His Justice, Wisdom, Power or Love. The work of this Age, according to the Scriptures, is the selection of both the Church, which is "The Bride, the Lamb's Wife," and "the virgins, her companions, who follow her."—Psalm 45: 8-18.

The Bible declares that Jesus, the Redeemer, having finished His sacrifice, passed into glory—beyond the veil—to the right hand of Divine Majesty. It declares also that when this Age shall be completed all the faithful followers of Jesus will pass to Him beyond the veil and share His glory and His Kingdom and immortality on the heavenly plane. But how few there are who see this much of the Divine Plan; and if they cannot see this much how could they be expected to see still further into the future developments of the Divine Program?

As the sentence of death came as the result of **one** transgression, but involved the race, so **one** sacrifice for sin, by the "Man Christ Jesus," was sufficient to be a Ransom-Price for the sins of the whole world—a man's life for a man's life. Thus as condemnation came through one man unto death, so justification is provided through this other Man unto everlasting life.—Rom. 5: 16, 18.

Christ's Sacrifice Offsets Adam's Sin.

But although so broad a foundation for human salvation was laid by the great Master Workman, the Message and the blessing therein have not been granted as yet to the majority, but to the few—"He that hath an ear to hear, let him hear"; "As many as the Lord your God shall call"; "No man can come unto Me, except the Father which sent Me draw him." And this calling and drawing, though in one sense free, is in another sense restricted to those who are in the heart condition of being drawn and of hearing the call. All others remain blinded to the Divine invitation by the god of this world.—2 Cor. 4: 4.

Evidently those now being drawn and "called" are not the whole world, but a select class. Those who prove themselves faithful to the end are styled **"the very elect."** These are the Royal Priesthood who, as priestly Kings, will be associated with Messiah in His glorious, world-wide Empire which "shall rule from sea to sea and from the river unto the ends of the earth," for the binding of Satan, the overthrow of sin, and the uplifting of sinners. But we are to clearly distinguish between the present work of selecting the Royal Priests, the Bride, the Lamb's Wife, and the work for the world, which these will accomplish after their glorification on the spirit plane.

We must thus distinguish, because looking upon the revealed plans of the great Architect of the Universe, we perceive that thus He has arranged—the Church, as the Bride of Christ, is to constitute "a New Creation," "partakers of the divine nature—like unto her Lord. These on the plane of glory will have a station "far above principalities and powers and every name that is named."—Eph. 1: 21; Rev. 3: 21.

Whoever can see this to be the Divine Plan must with the eye of faith look down to the future and behold the Church—"changed in a moment, in the twinkling of an eye," because "flesh and blood cannot inherit the Kingdom of God." Here is love, wondrous love, in lifting up members of the sinner race to glory, honor and immortality. Who can comprehend such love as this which the Father has bestowed upon Jesus and the "little flock" of His followers who walk in His steps?

Human Restitution In the Future.

The earthly sculptor seemed waste-

(Continued on 2d page, 2d column.)

WHAT IS THE SOUL?

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THINKS 1915 SIGNIFICANT.

"The real cause of the crime that is being committed today is that 95 per cent of the people don't care what harm comes to the other fellow so long as it doesn't happen to them.

"If a change does not take place in the existing conditions, which will stop the rapid increase in the number of unemployed, I predict, with all sincerity, that by 1915 there will be such a revolution as will make the millionaire afraid to step outside his home for fear of having his brains blown out by the starving man who awaits him."—Dr. George W. Galvin, in Boston (Mass.) Post.

CHURCH FEDERATION PROGRESSING

It is announced that one or more conferences of the Methodist Church of Canada have voted favorably upon the proposed union of Methodist, Presbyterian and Congregational churches in the country. Several branches of these and other denominations in the United States have decided to withdraw from fields already occupied by another branch, uniting the congregations, and also have agreed not to enter a field in competition with another church unless a second church is needed. Local churchmen regard these decisions as pointing toward a more general church union in the future.

INTEREST IN CHURCHES FAST WANING.

"Church authorities in Berlin are in consternation at what they regard as the deplorable shrinkage in the Sunday collections throughout the city. Congregations remain unresponsive and callous to the most fervid appeals for missionary work, whether at home or abroad, and other branches of home work such as church extension are treated with the same indifference.

"It often happens that even in the richest and most fashionable districts special offertories do not exceed $25, and not a few congregations are content to contribute as many shillings.

"In view of these facts a large section of the population of Berlin are protesting against the building of new churches when those already existing are not half full, and when so many citizens show, by their absence and lack of participation, how indifferent they are to the claims of the national church on their attention."—Exchange.

THE RAINTREE OF PERU.

Concerning a peculiar tree, which grows in Peru and which becomes an indispensable aid to the populace and to agriculture in days of drought, a contributor to the "Espana Moderna" furnishes some interesting information:—

"The Peruvian Indians call it "Tamaicaspi," which signifies Raintree. It is a thick tree, exceptionally rich in foliage whose leaves possess the unusual faculty of absorbing the watery vapors of the atmosphere and of passing it on to the earth in the form of raindrops.

"The ground under the main part of the foliage is almost continually swampy from large quantities of water and what seems specially striking is that right in the dry season of the year the secretions of the tree are the greatest. Then whole pools form around about the tree, little rivulets flow in the vicinity and saturate the parched earth with productive moisture.

"If the natives would utilize the properties of the raintree in a rational way they could without much difficulty irrigate and cultivate entire districts, which during the hot season lie dry and almost entirely unproductive. It has been figured out that a single one of these trees furnishes on an average about nine gallons of water every twenty-four hours. Ten thousand of these trees could easily be planted on one square mile at a distance of eighteen yards apart. The entire district would thus get 85,000 gallons of water; and even admitting that a large part of it immediately soaks into the earth or evaporates there would still remain 30,000 gallons for the benefit of the parched ground. The raintree is at the same time very unpretentious and thrives even upon unfavorable soil, grows unusually fast and survives the greatest fluctuations of temperature unhurt."

That this wonderful tree secretes such large quantites of water might be very significant for the Restitution and cultivation of the desert lands.

(Continued from first page.)

ful to prodigality when he broke off one portion of his stone and dealt merely with it, but when subsequently he explained that he intended to deal also with the large remainder of the stone, and to make thereof a wonderful group, we began to understand him better. So the Almighty is now showing to His people that the Church now being selected is merely "a **firstfruits** of His creatures" and that, after their perfection in glory, His great work for the masses of mankind will begin.

The fact that only a few of earth's families were recognized of God for twenty-five hundred years and that only one nation was recognized for the following sixteen hundred years, and that only a small proportion have had any recognition during this Gospel Age, seems strange to us until we learn that God has not intended to put the world on trial for **life** or **death** everlasting, until first He shall have selected the "Church of the First-borns, whose names are written in heaven." These now are required to prove and perfect their loyalty by walking by faith and not by sight. Soon, we trust, the Church will be completed and the New Dispensation, already dawning, will be fully inaugurated. "He that shall come will come and will not tarry." Soon our prayer, "Thy Kingdom come," will be answered. Then for a thousand years the conquering of the world will progress until God's will shall be done as thoroughly on earth as now in heaven.

Well may the glorified saints sing, "Who shall not come and worship before Thee, O Lord, when Thy righteous dealings are made manifest?" Then the clouds of ignorance, superstition, doctrines of devils, fire and torture, horrors which have beclouded the eyes of our understanding and driven so many of the best specimens of humanity away from God and from His Book, will flee away.

While now only those who have the hearing ear can hear, and these are few, the saintly, the Scriptures declare that the full knowledge of God shall fill the earth **"in due time."** We must have patience for God's **time,** as well as for God's blessing.

"Blind unbelief is sure to err
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

Consider the Text.

Throughout the discourse we have been working our way toward the glorious fulness of God's love declared in our text. We have traced the Divine Program in full harmony with the Apostle's statement—into the "Ages to come." Not until those Ages shall have come will the Divine Plan have been fully shown forth nor the riches of Divine Love.

In the thousand years' reign of Messiah's glorious Empire, colaboring with Him in the overthow of Sin and Death, in the release of humanity from these powers of evil, by restoring them to human perfection, the Bride of Jesus (the Church) will have a glorious share. Glory, honor and immortality will be her portion. The Great Architect has not further revealed His plans in respect to the work of Christ and His Bride during the eternity beyond His Messianic reign. We merely know that when He shall have finished that work He will deliver up the Kingdom to God, even the Father.—1. Cor. 15: 24.

But then, in the "Ages to come," God will show forth the exceeding riches of His grace and His loving-kindness toward us in Christ Jesus." Oh! how much is meant by those words, "exceeding riches of His grace"! Mind, heart nor tongue can measure the depths of those words, when we remember the infinite greatness of the Father's mercy which guarantees His promise. Can any one imagine anything more mighty, more influential in all the Universe than Love Divine?

Paradise Better Than Honolulu

"Who hath heard such a thing? Who hath seen such a thing? Shall the earth be made to bring forth in one day? Shall a nation be born at once?"—Isa. 66:8.

IN OUR childhood days every penny we could save was devoted to Foreign Missions. The Hawaiian Islands and the Fiji Islands were prominent before the Christian world as missionary fields. We remember well that the establishment of a civilized government in these Islands was hailed as the fulfilment of the text.—"A nation born in a day." The thought then was that thus speedily the world would be converted and the glorious promises of the Hebrew prophets fulfilled. How earnestly we labored and prayed, "Thy Kingdom come," thinking all the while that we were bringing the Kingdom of God to earth and fulfilling the Lord's Prayer!

Alas! we are having a rude awakening from such dreams. We are finding that if the Kingdom of God must be established by human power it will never be established. We are finding that the world's population is doubling every century. If we double our missionary enterprises every century we would only be keeping pace with the natural increase of the human family. Statistics show us that there are twelve hundred millions of heathen today and that a century ago there were only half as many. Alas! those missionary hopes of ours have gone glimmering.

But the awakening has done us good; it has taught us to think a little. We are now sensibly inquiring: Suppose we should convert all the heathen and make the whole world a Christendom of the same sort that we have in Europe and America! What then? Would God's will be done on earth as it is done in heaven—perfectly? Could we thus hope to bring in the glorious conditions prophesied, in which not only the knowledge of God would fill the whole earth, but additionally every knee should bow and every tongue confess in such a manner as to be to the glory of God? We see that such hopes would be worse than foolish; they would be ludicrous. Thus our awakening has done us good, and sent us again to God's Book to see wherein we erred in our expectations.

What Say the Scriptures?

The disillusion respecting great works of our own humbled us before God and made us realize our dependence upon Him for the fulfilment of the glorious prophecies. We have read our Bibles afresh. We have taken from our minds the spectacles of our forefathers with the color and gloss which they handed down to us. We are now reading God's Book in its own light, allowing God to be His own Interpreter, and Himself to make it plain. And what do we find? Ah! wonder of wonders! We find the Divine Plan wider and deeper and higher than we had ever dreamed.

We find that the present Age, from Calvary and Pentecost to the second coming of Jesus, is not God's time for dealing with the world, opening their blind eyes, unstopping their deaf ears and making every knee to bow and every tongue to confess. It is merely His time for the gathering out from every nation, people, kindred and tongue a "little flock" of such as have the hearing ear and the appreciative heart, to become the Bride of Christ and His joint-heirs in His glorious Kingdom, the establishment of which will mean the blessing of all the families of the earth, as was promised to Father Abraham.

Well may we reason, that if our God waited for four thousand years before He sent His Son to redeem the world, and has since waited two thousand more for the selecting of the Bride of Christ, He must intend that the great Kingdom of His Son, the Messianic reign of a thousand years, is to do a great work for mankind in general. Such broad foundations, such deep laid plans and arrangements foretell a grand and glorious outcome. Evidently God's Word shall be fulfilled, which He spoke, saying, "My Word that goeth forth out of My mouth shall not return unto Me void, but it shall accomplish that which I please, and shall prosper in the thing whereunto I sent it."

The Message went forth in a primary sense in Eden, when God declared that eventually "the Seed of the woman should bruise the Serpent's head"—should crush evil. His Word went forth still more distinctly to Father Abraham, assuring him that he would have two seeds, two posterities, one "as the stars of heaven" and the other "as the sands of the seashore." The Church, with Christ her Head, constitutes this heavenly, starry Seed of Abraham, as saith the Apostle (Galatians 3: 16, 29); and with the completion of the Church will come the secondary blessing—the development of the earthly seed of Abraham, as the sand of the seashore for multitude, every knee bowing and every tongue confessing, to the glory of God.

But this secondary seed of Abraham, the earthly seed, is to receive its blessing from the Heavenly Seed, hence everything waits now until the Church shall have been completed—until the "very elect" shall have been gathered "from the four winds of heaven"—until all the followers of Jesus shall have been changed, "in a moment, in the twinkling of an eye," as participants in the First Resurrection.

Then, oh, glorious Day! the Sun of Righteousness will shine forth—Christ and His faithful Bride—to chase away the darkness, ignorance and superstition from the world and to fully enlighten mankind of every nation, people, kindred and tongue. In that glorious work of enlightenment the natural seed of Abraham will have a blessed share, and Abraham, Isaac and Jacob and all the Prophets shall be "Princes in all the earth" (Psalm 45: 16), perfect men, representatives of the glorious Messiah and His Bride in the earth, administrators of the Law, which will go forth from the glorious Christ, invisible to men.

Ah! that will be Earth's Jubilee! As in olden time, in the Jubilee year, the Israelites returned to their own possessions, to their own homesteads, so in the Antitype, only the latter will be still more grand: The human family will come back into possession of its own—that which was lost by sin and its penalty, that which was recovered by Jesus, that which will be restored by resurrection power during the Messianic reign.

The Nation Born in a Day.

But what about our text? Did we misinterpret the Divine statement when we applied it to the acceptance of civilization by a people? Ah! yes; we made a very foolish mistake; the wish was father to the thought. Our misconceptions blinded us to the proper interpretation of that Scripture. What then does it mean? How should our text be applied? Ah, beloved, that Nation to be born in a day is the Church, the Holy Nation, of which St. Peter spoke, "Ye are a Royal Priesthood, a peculiar people, a Holy Nation." (1 Pet. 2: 9.) The **begetting** of this Holy Nation began at Pentecost, and has continued down through the succeeding eighteen centuries and more. The **birth** will be the resurrection.

All who now receive the begetting of the Holy Spirit are reckoned as members of this Holy Nation, but their membership in it is dependent upon their faithfulness; as we read, "To him that overcometh will I grant to sit with Me in My Throne." The present life is to every one of these Royal Priests, or Priestly Kings, as we may choose to express it, a period of probation. Will we or will we not "make our calling and election sure?" Not at the beginning nor at the time of our consecration is the matter decided, but after we "have fought the good fight and finished the course" and won the crown, by obedience even unto death.

For nearly nineteen centuries these Royal Priests have been testifying for the Lord, each in his turn. For all the faithful there is a crown of righteousness laid up; as St. Paul said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me in that day"—early in that Day of Messiah, in the resurrection morning. All these have a part in the First Resurrection, and will be members of that Holy Nation, that Royal Priesthood; as we read, "Blessed and holy are all they that have part in the Chief Resurrection; on such the Second Death hath no power; but they shall be kings and priests unto God and unto Christ, and shall reign with Him a thousand years."

Thus will that Holy Nation which God has been gathering and electing during the nineteen centuries, out of all nations, peoples, kindreds and tongues, from Jews and Gentiles, bond and free, be born in a day—come forth perfect and complete, the Holy Nation of Divine promise which, as God's spiritual Empire, is to take over the control of the world for a thousand years and rule it in righteousness, to free all from the power of Satan, sin and death, and to lift up again as many as are willing to the image and likeness of God, and to destroy all who love unrighteousness and work iniquity.

This is the Kingdom of Messiah, whose dominion is to be established on the earth, and for which Jesus taught us to pray, "Thy Kingdom come, Thy will be done on earth, as it is done in heaven." It will require the entire work of a thousand years to fully accomplish all of this glorious prophecy, but we have the Divine assurance that by that time God's will shall be as perfectly done on this earth as it is now done in heaven itself.

Restitution Will Bring Real Paradise.

Much as Honolulu may resemble the Garden of Eden, it is not Paradise, and cannot be Paradise so long as there is sin and sorrow, pain and death there.

One of the first objects that greets

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one's sight as he lands is the cemetery. Oh! yes, death is there, and **everywhere**—God's curse, declaring that no imperfect being may live. Well, we thank God for that, too. Centuries of life with imperfection would doubtless be too much for us. Far better is it as Divine Wisdom has arranged it—a birth, a struggle for existence, a battle with self and sin, the world, the flesh and the Devil, and then a falling asleep in death, until the morning of the resurrection. There will be no consciousness of even a moment's intervening until the glorious day shall have dawned, and the new order of things shall have been introduced and established; and then the sleepers will come forth to see a brighter side than any that they have previously experienced or ever heard of.

The Kingdom of God's dear Son and His elect Bride will be in power and nothing shall hurt or destroy in all His holy Kingdom. The blessing of the Lord shall be upon man, and his earthly dominion. Restitution influences will be at work for the bringing of everything to perfection—especially for the bringing of man up, up, up out of sin, weakness, degradation and death to the full glory of perfection of mind and body and vitality—the image and likeness of God, as at first, before sin entered.

Rich and Poor and Socialism.

Honolulu still has its rich and poor; there still is **caste** amongst the children of the one parentage; but when the uplifting influences of Messiah's reign shall have done their work, these things will all be in the past. "He that sitteth upon the Throne shall say, "Behold, I make all things new!" In that glorious time there will not be rich and poor, there will be socialism in the proper sense, as the Scriptures clearly point out; they say, "Every man shall sit under his own vine and under his own fig tree; and none shall make them afraid." And again, "They shall not build and another inhabit, they shall not plant and another eat the fruit thereof." There will be no tenantry, no landlordism then.

Do not understand us to be inciting dissatisfaction with the present conditions. In many respects what we have today is the very best possible thing under present conditions—man's fallen nature and selfish temperament taken into consideration. The counsel of God's Word is that all who trust in Him are to wait for Him to bring in the better conditions. Some very well intentioned people are making a sad mistake; just as the morning is about to dawn—about to bring in the great blessings of restitution, socialism, etc., they blindly look in another direction and declare that unless they bring socialism to pass it will never come. We grant, indeed, that it would be foolish to expect that the rich would bring about the wonderful changes which the Bible foretells—it would be contrary to human nature to so expect. But we do say that those who think to bring about socialism by human wisdom and human strength are deficient in wisdom. They do not see that what they propose is absolutely impossible—their eyes are holden.

The Bible alone shows us what will be the outcome of the present unrest and selfishness and dissatisfaction. The Bible tells that what will start as socialism will eventually develop into anarchy. The Bible shows that those who think they can bring in the Messianic blessings by carnal weapons are deluding themselves—they will instead bring upon themselves, as well as upon the rich, the great and awful trouble which the Scriptures foretell as being now imminent—"a time of trouble such as was not since there was a nation." (Dan 12: 1.) Our Lord Jesus quoted this passage and added to it the words, "No, nor ever shall be." (Matthew 24: 21.) Thank God! that this one, great, awful conflict, in which every man's hand shall be against his neighbor and against his brother, will be the last. It will be so awful as to make the entire world sick of strife, of selfishness, of sin. Thus it will act as a great plowshare in the hearts of mankind in general, to break the hard-hearted and to turn all hearts in expectation to the Lord and His glorious Kingdom.

DARWINISM IS DYING

"For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls."—Lev. 17:11.

ALL the trend of religious scholarship in recent years is away from the Bible and in line with the Evolution theory. The Bible sets forth that the first man was created perfect, in the image and likeness of his Creator, and that when on trial for life or death everlasting he was disobedient, and came under the sentence of death; and that all trouble, all sin and sorrow, pain and death, for the past six thousand years, is the penalty, the result, of that fall from obedience and harmony with God. The Bible teaches the necessity for an Atonement for sin, and this lesson was shown in the typical sacrifices of bullocks and goats, which Israelites for centuries commemorated, especially upon their Atonement Day, at the beginning of each year.

The Bible and Evolution Opposed.

Evolution claims that man started as a cousin to the monkey, and that instead of falling into sin and death, an evolution process has been bringing him up, up, up to his present high elevation. This theory, having no place for sin or a fall, finds, of course, no place or need for a recovery, through a Redeemer, a Savior. The two theories are absolutely opposed. Whoever believes the Darwinian theory cannot, logically, be a Christian. Whoever is a Christian cannot, logically, hold to the Darwin theory. And yet the pulpits of Christendom are well stocked with Higher Critics and Evolutionists, and all of our colleges and theological seminaries are graduating others, all antagonistic to the Bible and its presentations. For years the fight has been conducted on the quiet. The unbelievers hold the best and most influential pulpits and professorships in Christendom, and insidiously, craftily, undermine the faith of those who are paying them their salaries.

It is time that the battle between truth and error should come out into the open, because the majority of those who are being misled do not realize the situation until their faith is entirely undermined—until their minds are so entrenched in error that the verities of God's Word, including the words of Jesus and the Apostles, have passed with them into the list of absurdities, amongst these, the stories of Jonah and the whale, Noah and the flood, etc., endorsed by Jesus and the Apostles.

Higher Criticism Means Higher Infidelity.

Today every college, every theological seminary throughout the whole civilized world, is teaching what is commonly known as Higher Criticism of the Bible—though the proper name for it would be higher infidelity—infidelity amongst the high ones of all Christendom. These Higher Critics are doing the same work exactly that Thomas Paine and Robert Ingersoll did, only that they are carrying on their work on a higher plane—appealing not to the gross and the vile, but to the refined, intelligent and truth seeking. As a result their influence is a thousand fold more injurious. Those to whom Paine and Ingersoll appealed were very rarely Christians at all; hence they destroyed very little faith—they merely made the unbelief more rank and foul.

But these Higher Critic infidels of this "evil day" are making use of all the vast machinery of Christendom in all denominations, especially through theological seminaries, to undermine and overthrow the faith of all who have named the name of Christ, great and small, rich and poor, cultured and ignorant. It is being done systematically, too, craftily, deceitfully, in a manner that the masses of the people would scarcely credit. It is safe to say that fully four out of five who graduate from theological seminaries of all denominations are Higher Critic infidels, who are instructed that their main business is to promote morality amongst the people, especially to build up Churchianity, particularly their own denomination, and to gradually, stealthily, craftily wean the people from the faith of the Bible to their higher critical dogmas. And they are succeeding most wonderfully. A "pestilence" is the only figure of speech which really fits to this pernicious influence.

"Out of Thine Own Mouth Will I Judge Thee,"

said the Lord, and in harmony with this we find that in the Lord's providence these Higher Critics are gradually more and more telling on themselves. But the nominal Christian is quite obtuse, and many of the true Christians, as the Apostle explains, are merely "babes in Christ," unable to use the strong meat of the Word, and capable only of enjoying or using the "milk of the Word,"—incapable of assimilating its strong meat. Hence the open declarations of these wolves in sheep's clothing, who masquerade as sheep, are not taken seriously. If the sheep are startled by the words, they are soothed again by the thought, "This is our kind minister, polished in manner and well educated, and he surely would not lead us astray, he surely would not deceive us. If he had ceased to believe the Bible and become an infidel he surely would have left the pulpit." Poor innocents!

Blood Atonement For Sin.

Our text refers to a blood-atonement for sin. The Law Covenant required the death of a bullock and a goat, but the repetition of these sacrifices every year indicated that no cancellation was effected thereby—merely a typical covering of sin for a year. The Law required an eye for an eye, a tooth for a tooth, a man's life for a man's life, which implies that a perfect man must of necessity die in order to be the Redeemer of Adam and the race which shared his condemnation. The bullock of the sin-offering, therefore, was merely a type of a better sacrifice. The true sacrifice was provided in the death of the Man Christ Jesus. He was a man and yet not a sinful man, because, although born of a woman, His life was from above. Had He received His life from an earthly father, He would have been a blemished, imperfect, sinful man, and as such could not have paid the ransom-price for another.

As in the type the blood of the bullock was used to make a typical atonement, so in the antitype the blood of Jesus is efficacious to make atonement for the sins of the whole world. In the type an earthly priest offered the blood in an earthly tabernacle; in the antitype, He who became the Sin-Offering, begotten of the Holy Spirit, at the time of His consecration, was therefore recognized as the great Antitypical High Priest. After His resurrection He ascended on high, "to appear in the presence of God for us"—for the Church—first; and when the Church shall be completed, He will appear for the world. He will seal the New Covenant for Israel, applicable to all the families of the earth, through Israel. Then, as the great Mediator of that New Covenant [Jer. 31: 31], He will, for a thousand years, reign as King of earth, the Antitype of Melchisedec—a Priest upon His throne—a Royal Priest, possessed of the necessary power to put down sin and to uplift humanity.

To Regain Paradise Lost.

The Paradise lost when Adam sinned was a miniature one. It is to be restored and to be world-wide in extent. "God will make His earthly footstool glorious." He has promised to make His footstool glorious—"He formed it not in vain, He formed it to be inhabited."—Isa. 60: 13; 66: 1; 45: 18.

As the earthly Eden it will be inhabited by its master, man; the restored earth would be naught without its master restored. And this is the Divine provision, that as by a man came death, sin, sorrow, pain, trouble, "by a Man also shall come the resurrection of the dead," the uplifting of Adam's race, mentally, morally, physically, to human perfection, happiness and everlasting life. Earth's blessings will be for all except two classes: (1) Those who love sin and hate righteousness, after having been brought to a full knowledge of both good and evil, will have no further Divine favor, but will die the Second Death. (2) The others who will not get human perfection and earth's blessings will be a spiritual class, a saintly class whom God is now selecting from among mankind to be His co-laborers with Christ in the uplifting and restitution of humanity.

Unquestionably the Almighty could have arranged a plan for dealing with humanity differently—He could have put a different penalty upon Father Adam. The present arrangement was made so as to display (1) Divine Justice, (2) Divine Love, (3) Divine Power, (4) Divine Wisdom. Man's fall and degradation under the death sentence witnessed to men and to angels the downward tendency of sin and Divine Justice in man's condemnation. Divine Love is manifested in the work of redemption. Divine Power will be manifested, during the reign of Messiah, in the uplifting of humanity from sin and death—the resurrection of the dead. Divine Wisdom will finally be seen by all when the great work of reconciliation and regeneration shall have been effected.

The Life Is in the Blood.

We have always known that in a very important sense the life of every creature is in its blood, as our text declares. But we are continually finding that the Bible contains such a superhuman wisdom that many of its statements grow in importance as our knowledge increases. Our text is no exception to this rule. The latest findings of science are to the effect that life and nature are more particularly represented in the blood than in any other manner.

If the theory of Evolution seemed supported by Mr. Darwin's careful inter-breeding of his pigeons, we are not to forget the difficulty he encountered in maintaining his fancy breeds. The constant tendency appeared to be to turn back to the original stock. We are now informed that this is a rule, a law of nature, which applies both to animal and vegetable life. We are informed that all such breedings return to their original species in the third or fourth generation. It is even pointed out now that diseases of the blood proceed no further than the third or fourth generation, and this most fortunately, otherwise the physical health of humanity might be much more impaired than it is.

Is not this a direct corroboration of that Bible statement which some of us once thought so ungracious—God's declaration that He would "visit" the sins of the fathers upon the children, unto the third and fourth generation?" (Ex. 20: 5.) It now appears that, instead of being a mark of Divine disfavor, it is a mark of Divine mercy that hereditary taint in the blood is limited to the third or fourth generation.

A celebrated physician and scientist, Dr. William Hanna Thomson, promulgating this theory, said:—

"Professor George H. F. Nuttall, of the University of Cambridge, took up the subject and has so extended its application that a single drop of blood from any animal now suffices, not only to show by its own peculiar chemical reaction what animal it comes from, but also how nearly related an animal is by his blood to other animals. It begins, therefore, to look as if the whole classification of zoology might have to be re-arranged according to these blood tests. Thus a drop of blood from a walrus shows no relation to a drop of whale's blood, or the blood of any other cetacean, such as seals or porpoises, which, like the walrus, are mammals that have taken to the sea."

We may be sure that those who hold fast to the teachings of the Bible will come out on the right side of the argument in the long run. The endeavor of worldly-wise men to get away from God's Book has led many of them to extremes of thought and of statement, which some day will be fully rectified to their shame. The Bible foretells this, saying, "The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29: 14.) St. Paul refers to science, falsely so-called, which will ultimately be proven entirely wrong.

Complete Sin-Atonement.

For nearly six thousand years the reign of sin and death has prevailed. It is nearly two thousand years since the Redeemer came to give His life as man's redemption price, yet still the reign of sin and death continues. It is not because the blood of Christ was insufficient to satisfy the claims of Justice for the sins of the world, but because, before the merit of the blood of Christ could be given to Adam and his race, it must have a previous use. That use has been in progress for the past eighteen centuries, during which it has been the basis of the Church's justification by faith.

Atonement For the Soul.

In our text the word **soul** is a synonym for **person** or **being.** Father Adam was a human soul, a human being, so also his children. He alone, however, had a standing before Justice. He alone was perfect, he alone was on trial, and through his disobedience and fall his children are involved. Jesus was, originally, a spirit being, personality or soul, the **Logos.** He became a partaker of flesh and blood; He was not, previously, a **human** soul, hence it was that it was necessary for Him to lay aside the glory of His higher nature or order of being and become a human soul, "that He, by the grace of God, might taste death for every man." (Hebrews 2: 9.) He gave His blood, His **life,** a Ransom for all, and thus we see the fulfilment of our text, the exhibition of Divine favor and love, with the resultant blessing to the world during Messiah's reign, and the exaltation of the Church, which must precede.

"WHERE ARE THE DEAD?"

This article was published in Vol. 1, No. 3. The interest aroused and the great demand for copies of it have been remarkable. A sample copy will be mailed to any one free.

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* * *

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THE ALL-SEEING EYE

"Whither shall I flee from Thy presence? If I ascend into Heaven Thou art there; if I make my bed in hell, behold, Thou art there."—Psalm 139:7, 8.

WE ARE living in a day when money, pleasure and pain seem to be the assets of the masses. The Evolution theory and Higher Criticism of the Bible have fostered unbelief to such an extent that everything intangible is doubted. Beginning with the college professor and the majority of the educated ministers this skepticism has embraced the wealthy, who are satiated with the blessings of prosperity. To these heaven and heavenly things seem vagaries as compared with present enjoyments and hopes. Not for a long time have these believed in and feared eternal torment. And their present attitude is one of doubt respecting everything connected with the Bible. They well know that outside the Bible there is nothing but guess work, and they prefer their own guesses to those of other people. Very many of them speak candidly and tell that they are agnostics, that they are uncertain and would like to be informed respecting the future.

A very similar condition growingly prevails amongst the poorer classes and the uneducated, who say, We believed the scholars when they told us the Bible was inspired. Why should we not believe them now when they declare that it is a fraud? As the wealthy doubt that God will specially favor them, so the poor doubt whether God will specially disfavor them. Both classes are reaching the conclusion that fortune or disaster rests, not with the Lord, but with themselves.

The World's Need—a God.

The effect of all this loss of faith in an Almighty God is seen on every hand and is felt by many. One of the consequences is that the religious element of man's nature is becoming numb and the masses, rich and poor, are seeking a substitute in pleasure; as the Apostle's words foretold, they are "lovers of pleasure more than lovers of God." Additionally, many of the wealthy carry on a kind of brigandage along commercial lines. Desirous of imitating them, but unable so to do, others are filling the world with violence to an extent that is alarming to everybody. Were it not for our elaborate and costly police protection life and property would be far less secure in civilized lands than amongst the heathen. With all the protection afforded by telephone, telegraph, police, etc., etc., our rulers and officials tell us that they are often bewildered in their attempts to preserve law and order.

Many learned men believe that there is no other God than Nature; and many of the unlearned are following their lead. They reason that Nature served them as both father and mother, that Nature is pitiless, unsympathetic, cruel. Indeed, this is one of their special arguments against a personal God, for they say that such a God would not permit the sufferings we witness on every hand and the still more terrible sufferings which the creeds of Christendom have taught them are in store for all except the saintly few.

It is time that we return to the Bible proposition and see the truth of the statement, "The fool hath said in his heart, There is no God." Surely there is something wrong with the brain which, after noting the wonders of nature, seen in the surrounding worlds and systems and attested in all matters earthly, sees not an intelligent Creator! The wonderful adaptability of our own bodies tells of a wise Creator.

If we compare the human eye, adapted to its purposes and conditions, with the eye of a fish, adapted to its different conditions, and with the eye of a beetle, adapted to still different conditions, we see the most indubitable proofs of profoundest wisdom and superhuman skill. When we think of man's wonderful powers and of his great achievements in the world and then consider his inability to make a single living thing, from a microbe to an elephant, from a tiny seed to a tree, surely we should concede that the One who ordered nature in the production of these wonderful variations, and created man himself, must be an Almighty, intelligent God. Surely "Day unto day uttereth speech and night unto night showeth knowledge" along these lines, to those who have the eyes of understanding to see. It is time that these great truths were being emphasized and that the boastful gentlemen who ignore them should have their true measure taken, regardless of how many titles may follow their names. The moderately educated as well as the illiterate need such a testimony to come from every pulpit. And if it does not soon come our civilization will be wrecked.

All-Seeing Eye Not Omnipresence.

"Thou, God, seest me;" "The eye of the Lord is in every place." These Scriptures give us the proper conception of the Almighty. As with the telescope, the microscope, the telephone, etc., man can enlarge his range of vision and hearing, so by powers still more wonderful the Almighty is cognizant of all the affairs of the Universe. We grant that our feeble minds are unable to comprehend so great, so universal an Intelligence.

We cannot know in what manner the angels, the spirit servants of God, are, as His eyes, in every place, to take cognizance of our affairs. We cannot know in what manner the electric or lightning flash serves as a Divine messenger. But we can believe that a Soul so Infinitely high above us possesses powers of information as far beyond our comprehension as the telephone and wireless telegraphy and electric light were beyond the comprehension which our forefathers had of these things in their day. It is easier to believe that so great a Being as the One who formed man should have All-Wisdom and All-Power than to believe Him deficient of these. The Scriptural argument is a good one: "He that formed the eye, shall He not see? He that formed the ear, shall He not hear?"

God In Heaven and In Hell.

The creeds handed down to us from the dark past declare that God is everywhere present—omnipresent. This is as unthinkable as it is foolish and unscriptural. Taking advantage of this error of "orthodoxy," the Adversary has turned many away from a belief in a personal God. He who is everywhere is nowhere. The result is the absurd view which has taken hold on some otherwise intelligent people, to the effect that **good** and **God** are synonymous: Hence a log of wood that is good for something, that can be made into something useful, is said to have **good** in it, and, hence, to have **God** in it—ditto, a piece of iron, a bed, a chair, a table. The folly grows into saying that God is everywhere and is in everything. Thus faith in a god of nature and happen-so takes the place of faith in the God of the Bible, whose residence is in heaven, but whose intelligence and power extend throughout the Universe, in thousands of ways of which we are only learning —through electricity, radio activity, etc., besides angelic messengers that can come and go like the wind.

Our text, misunderstood, is supposed to teach Divine omnipresence, whereas it really teaches Divine Omniscience and Almighty power. The Lord's presence, as represented in His intelligence and power, are everywhere. Nowhere could we go to be beyond His reach and beyond His knowledge. Were this thought thoroughly impressed upon every human mind, what a vast difference it would make in human conduct from that now seen—in Wall Street, in banks, in palaces, in hovels, in saloons, in gambling houses—everywhere. It is the great lesson needed by the whole world. Everyone who believes this should join with nature in attesting Divine Wisdom, Power, Justice and Love.

But really the undermining of faith in the God of the Bible has been accomplished largely by the misrepresentation of the Bible's teaching. Our text, for instance, is supposed to teach that God is in heaven with the saintly, rejoicing with them and enjoying their pleasure and that He also is in hell with the unsaintly, looking upon their sufferings and tortures and planning with devils for their everlasting continuance. Thinking minds are rejecting such nonsense, but, alas, they are rejecting the Bible, too, hence have no foundation for a better, truer faith.

Every educated minister knows that we tell the Truth to the common people when we say that the word **hell** in our text has not the slightest reference to a place of torture, or even of consciousness. Indeed this is true of every occurrence of the word **hell,** from Genesis to Malachi. In every instance the translation is from the same Hebrew word, **sheol,** which signifies **the grave, the tomb,** and is thus most frequently translated.

We urge upon all ministers of education to join with us in explaining to the public the true meaning of the Hebrew word **sheol** and the Greek word **hades.** Whatever may have been their thought of expediency in the past they should see that the mistaken views of the meaning of these words are undermining the faith of Christendom.

The Psalmist really said, "If I ascend up into the sky, Thou art there: if I make my bed in **sheol** (the grave), behold, thou art there. * * * In the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me." The thought is that the Divine Power is everywhere, that whether we live or die, nothing can separate us from God's Wisdom and Power and from the ultimate accomplishment of our rescue from the power of the grave, which God has purposed and has promised shall be done through the great Messiah. For His Kingdom we wait and pray.

Is This View Unorthodox?

The word **orthodox** signifies "correct in doctrine." We are ready to admit that our presentation is not the ordinary one—but we claim that it is correct, that it is the true doctrine of the Word of God. If so, it is orthodox, in the highest sense of that term, and everything to the contrary, being opposed to the standards of God's Word, must be **un**orthodox. Everything depends upon our standard. We stand for the Bible, its teaching, its doctrines, and therefore are orthodox. On the contrary, higher Critics and Evolutionists and those who hold the creeds of the "Dark Ages," contradictory to the Bible, are proportionately unorthodox—heretical.

What Christendom needs today is a return to the Bible, an investigation of its teachings and, correspondingly, a rejection of all human creeds, which are admittedly more or less defective. Let us "stand fast in the liberty wherewith Christ hath made us free." Let us accept the Bible as the only Standard. Let us study it and understand it to the extent of our ability. Let us rejoice in every degree of harmony we all attain in the correct understanding of it. Let us fellowship as Christians all who acknowledge its Divine authenticity and who, in harmony with its presentation, are trusting in Jesus as their Redeemer; and who, in acceptance of His invitation, have forsaken all to be His footstep followers.

These are the real Christians, with whatever sect or party they may have become identified, through the supposition that they were doing the will of God. These alone are the saints; these alone are running in the race course; these alone have the opportunity of making their "calling and election sure." The masses known as Christendom are unchristian in every sense of the word. They are civilized heathen, in the sense that they do not recognize any more than do the heathen, a personal God of glorious character, perfect in His Wisdom, Justice, Love and Power. They realize not His All-seeing Eye. And their general lives show their lack of this knowledge and this faith.

More than this (shall we say it?) the majority of professed church members, so far as we can understand their sentiments as privately expressed and publicly declared by the ministers of their choice, are no more Christians than are the Jews. They neither believe the Bible to be the Divine Revelation nor do they accept the Lord Jesus Christ as the world's Redeemer from sin and death. Of course, therefore, they do not profess to consecrate their lives to sacrificially follow One in whose redemptive work they do not believe.

The Mystery of the Cross.

Comparatively few of the hundreds of thousands of those who have named the name of Christ, and who have come under various denominational yokes, have any knowledge of the Mystery of the Cross of Christ, the Mystery of the Gospel, "The Mystery which hath been hid from ages and generations, but now is made manifest to His saints."—Col. 1: 26.

Alas, the majority seem content to have merely a "name to live" and wish merely to be **called** Christians and to wear a jeweled cross. It is but the few of those who have tasted that the Lord is gracious and have felt an earnest desire to know and to do the Father's will at the cost of self-sacrifice. With the majority the intimation that a certain course in life is the "narrow way," the way of the Cross, is sufficient to turn them in an opposite direction; for, while they would like to share the heavenly glories and honors of the Lord, they are unwilling to be sharers in His ignominy, sufferings and death.

These, without relinquishing their desire for righteousness, are disinclined to go to such lengths as the Master and the Apostles taught and exemplified. Hence, they are not interested in the "deep things" of God's Word, but merely in the more superficial. In the language of the Scriptures, they are willing to say, "We will eat our own bread, and wear our own apparel; only let us be called by Thy name, to take away our reproach" (Isa. 4: 1). The fault lies largely with many of the clergy, who are not leading the people to "the faith once delivered to the saints," but away from it.

The Scriptures most distinctly teach that we are under the reign of the "Prince of this world," Satan, and that our Lord at His Second Coming in power and great glory will bind or restrain this strong one and overthrow his empire, which is not of Divine authorization but built upon human weaknesses. ignorance and superstition. We are distinctly told that Satan shall be bound for that thousand years (the Millennium) that he may deceive the people no more until the thousand years shall be finished.

Surely, then, the Lord has used the great Adversary to assist in the accomplishing of the Divine purposes. Satan may have supposed that he was frustrating God's plans, but just as surely he was mistaken. The Divine Word is sure which declares, "My Word that goeth forth out of My mouth shall not return unto Me void, but it shall accomplish that which I please and it shall prosper in that whereunto I sent it."

It is time that all who really believe in the Bible, who really believe that Jesus left the glory of the Father and humbled Himself even unto death, thus providing the redemptive price for the Church and for the world, should proclaim these facts clearly, positively. They should also declare, as do the Scriptures, the Second Coming of the Redeemer and the establishment of His Kingdom in Divine power and majesty, for the putting down of sin and the lifting up of mankind to glorious privileges of Restitution, with a just penalty against every form of sin, and the Second Death as the penalty for wilful, persistent disobedience.

Making a Covenant With the Lord

"Choose ye this day whom ye will serve; as for me and my house, we will serve the Lord."—Joshua 24:15.

THE Children of Israel had crossed Jordan. Moses was dead and Joshua was their Leader. They were having no difficulty at that time; but Joshua thought that it was proper just then for them to make their decision—proper for them to decide whether or not they would be faithful to the Lord, or would allow themselves to be led away by the idolatry of the people who lived in Canaan. Joshua had called them together and had recounted to them the Lord's blessings and favor which they had thus far enjoyed, and then expressed himself in the grand and noble sentiments of our text.

So, we who realize that the Lord has been blessing, guiding and sustaining us in the past, should come to a full, positive **decision** as respects our course of life. The very fact of coming to a positive decision is a great help in the formation of character. Every time we come to a wise decision on any question, it strengthens mind and character, and makes us much more ready for another test —along some other line, perhaps.

We well recognize the fact that the entire consecration which the Christian makes, leaves nothing out; but we need to have some touchstone, something which will enable the mind to reach a decision quickly, and this touchstone should be **God's will,** so that to perceive the Lord's will on any subject would be to settle it without any temporizing. Again, it is highly proper that we should reiterate our consecration, and thus make it prominent before others.

For instance, there would be nothing wrong in saying, "Whatever any one else may do, I acknowledge God and will serve him!"—not as a new vow, but as a fresh acknowledgment of the consecration Vow we have already taken.

Every day we should renew our covenant with the Lord—renew it and make it fresh in our minds, thus showing that there has been no change on our part; that we are still in the same attitude. We are exhorted to make this review of our lives and renewal of our consecration daily; to continue to keep this before our minds and hearts; to render our sacrifice to the Lord.

If the Lord's consecrated people could be brought to the point where the chief aim in life, the burden of all their prayers, would be that they might have a larger measure of the Spirit of the Lord, the spirit of holiness, the spirit of the Truth, the spirit of Christ, the spirit of a sound mind, what a blessing it would mean! If then they should wrestle with him until the breaking of day, their hold upon him would be sure to bring the desired blessing. The Lord reveals Himself for the purpose of giving this blessing; but He withholds it until we learn to appreciate and desire it.

What Say the Scriptures About Sheol—Hades—Hell?

A very interesting pamphlet, explaining every verse in the Bible in which the original words are found that are translated into the English as "Hell," will be sent on postal card request, free of charge, to any one.

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Religious and Scientific Gleanings

WHAT SHALL WE SAY?

An Editorial by David Starr Jordan, President of Leland-Stanford University, and a Leader in the Movement for Disarmament and World's Peace.

As teachers of private and to some extent of public morals, what shall we say to the recent gigantic parade on the Hudson of miles of war vessels on their way from the tax bureau to the junk shop?

Let us look on this mighty array of ships splendidly equipped and manned by able worthy men, **the whole never to be needed and never under any conceivable circumstances to be other than a burden and a danger to the nation which displays it.**

We are told that a purpose of this pageant of the ships is to "popularize the navy." This may mean to get us used to it and to paying for it, which is the chief function of the people in these great affairs. Or it may mean to work upon the public imagination so that we may fill the vacancies in the corps of sailors and marines who "glare" at us "through their absences."

By all means let us popularize the navy. It is our navy. We have paid for it, and it is for the people to do what they please with it. "For after all, this is the people's country." And perhaps we could bring it nearer to our hearts and thoughts if we should paint on the white side of each ship, **its cost in taxes, in the blood and sweat of working men, in the anguish of "the man lowest down."**

There is the good ship North Dakota, for example. Her cost is almost exactly the year's earnings of the prosperous State for which she is named. As to the fine Dreadnoughts who fear nothing while the nation is in its senses and in war nothing but a torpedo boat or an aerobomb, it would please the working man to know that his wages for 20,000 years would purchase a ship of this kind, and that the wages of 1,600 of his fellows each year would keep it trim and afloat. As the procession moves by, he will see ships that have cost as much as Cornell University, or Yale, or Princeton, or Wisconsin, and almost as much as Harvard or Columbia. And on the flagship at the end, figures might be summed up, the whole costing as much as an American workman would earn perhaps in two million years, a European workman in four millions and an Asiatic in eight millions.

If all this is needed to insure the peace it endangers, by all means let us have it. There is no cost we cannot afford to pay if honorable peace is at stake. **But let us be convinced that peace is really at stake,** and that this is the means to secure it. There are some who think that Christian fellowship, the demands of commerce and a civil tongue in the foreign offices do more for a nation's peace than any show force.

Bernard Shaw observed that "Man is the only animal that esteems itself rich in proportion to the number and voracity of its parasites."—Memphis (Tenn.) Press.

WOULD BLOW UP SEMINARIES.

Canon Henson Says He Can't Breathe in Denominational Institutions.

The Canon is visiting the Rev. Dr. Francis Brown of Union Seminary, which was once Presbyterian, but now reports to no religious body. He praised the Union and its methods, and said he thought its students were able to get away from the pettiness that characterized so many other seminaries.

"If I could have my way," he went on, "I'd go about the country with dynamite and blow up every denominational seminary. I cannot stand them. I cannot breathe in them." The ministers, practically all of them graduates of the seminaries he proposed to blow up, cheered lustily.—New York Press.

BOSTON SOCIETY SCORED.

The pastor of Tremont Temple (Baptist) denounced Boston society for its manner of living.

"Boston society is not living a Christian life today," said Dr. Myers. "There is too much gambling and drinking of wine. It well could be called 'Heathen society.' "—Boston Post.

THE LOST KEY OF KNOWLEDGE

"Woe unto you, lawyers! for ye have taken away the Key of Knowledge: ye entered not in yourselves, and them that were entering in ye hindered."—LUKE 11:52.

IN the New Testament the word lawyer has a very different meaning from our general usage. It applied to those religious teachers of the Jews who made special professions of sanctity of heart and earnest desire to know God's will, as expressed in the Mosaic Law, and to teach the same to the people. The corresponding class of to-day are designated Doctors of Divinity. Our text, therefore, with this correction reads, "Woe unto you, Doctors of Divinity, for ye have taken away the Key of Knowledge; you entered not in yourselves, and them that were entering ye hindered."

"Common People Heard Jesus Gladly."

It was the custom amongst the Jews that lessons from the Law and the Prophets should be read every day in their synagogues. The people were thus familiar with the letter of the Divine Law and promises. The majority of them, of course, were illiterate, for educational facilities were not what they are now. As a result only a few claimed to have an understanding of the spiritual part of the Law and the Prophets. These were chiefly of the literary and wealthy classes. To these the common people looked for guidance respecting the Divine will and Plan.

As an illustration: When the common people heard Jesus gladly they were unwilling to trust their own judgments, but inquired, "Have any of the Scribes and Pharisees believed on Him?" Have the Doctors of the Law, the Doctors of Divinity, endorsed Him? They have made a study of these things and we would rely more upon their judgment than upon our own. But none of the Scribes and Pharisees endorsed Him, and hence comparatively few of the people believed Him and became His disciples.

The common people were hungry for the Message which Jesus brought. It is recorded that they said of Jesus' teachings, "Never man spake like this Man." The nation would have gone over promptly to Jesus had the Scribes and Pharisees, the Doctors of the Law, set the example and given the word. Moreover, the teachings of Jesus harmonized the message of the Law and the Prophets over which the Scribes and the Pharisees and the Sadducees had long wrangled and disputed. Had the Doctors of the Law been as hungry for the Truth as were the people, undoubtedly all of their differences of interpretation of the Old Testament Scriptures would have speedily been solved in the light of the then Present Truth and knowledge of God, which was shining upon the Bible through the Holy Spirit, Jesus and the Apostles being Jehovah's mouthpieces.

The Key of Knowledge Buried.

In our text Jesus charged the Jewish Doctors of Divinity with the responsibility of having taken away the Key of Knowledge, refusing to use it themselves to enter into the great appreciation of the blessings then due, and hiding it from the common people who trusted them so implicitly. We charge that the same thing is true to-day. Not only were the Jewish people typical of Spiritual Israel, and their Age typical of this Age, and their Harvest typical of the Harvest or closing time of this Age, but additionally, now as then, "God's people perish for lack of knowledge." (Hosea 4:6.) Now, as then, the Doctors of Divinity will not use the Key of Knowledge themselves, to enter heartily into the wonderful privileges and blessings now due, and additionally they have buried the Key of Knowledge, hiding it from the people under a mass of forms and ceremonies.

But Is Knowledge Necessary?

In our Lord's day the Jewish Doctors of Divinity, or Rabbis, contented themselves with telling the people what they should do and what they should not do, but they did not teach the people—they did not help them to any understanding of the deep meaning of the Law and the Prophets. In our text Jesus said to the "D. D.'s," "You bind heavy burdens on the people, grievous to be borne," but you do not attempt to carry those burdens yourselves.

It is so to this day with the Jewish Rabbis, as well as with other Ministers; for instance, a minister stands as a representative and mouthpiece of the church creed, which in round-about terms declares that whoever does not live a saintly life will suffer an eternity of torment. Is not this a grievous burden to put upon any conscientious soul? Has it not caused untellable anguish to many of God's true people? And has it not repulsed and driven many from God and the Bible, thousands of the most intelligent minds in the world?

As the Jewish Doctors of Divinity carried no such burdens, neither do the Doctors of Divinity of Christendom. In private they acknowledge that they carry no such burdens. In public they give the inference that they do—not so much by positive terms as by implication, tone and inflection of voice, and by the general fact that they stand for and as representatives of the creeds which so teach. It does not excuse these influential teachers for them to claim that in their official capacity they lose their personal responsibility and shift it upon those who made the creeds and those who adopted them. The people are no longer trusting the creeds. They realize that the creeds contain many inconsistencies, and that greater light is today shining, from the pages of the Bible, than shone in the days when those creeds were formulated.

The common people trust the Bible—Jesus, the Apostles and the Prophets. They know that all of the creeds of Christendom claim to be built upon the inspired Record. They understand the Scribes and Pharisees of today, the Doctors of Divinity of Christendom, to give assurances that those creeds properly present the teachings of the Bible. The creedal chains would become ropes of sand if all the prominent Doctors of Divinity of Christendom came forward and publicly renounced them, as they nearly all do in private conversation.

It is this matter of misleading the people, deceiving them, that constituted the basis of Jesus' charge against the Doctors of Divinity of old, and we believe that His judgment is very similar to-day respecting the Doctors of Divinity of Christendom—"Ye have taken away [ye have hidden] the Key of Knowledge. Ye have not entered in yourselves, and them that were entering ye hindered."

Christian people today are so disgusted with the creeds which have separated them and their forefathers into six hundred different denominations that they are ready to discard them all, and come together as one Church of the Living God to study the Bible in its own light.

Systematic Key-hiding.

The Scribes and Pharisees of our day are proving themselves to be the antitypes of those addressed by Jesus in our text, and have a substitute for knowledge. Taking away the Key of Knowledge, they say to the common people, Do not bother your head about doctrines; leave doctrines to the clergy; let the clergy endorse all the creeds, however conflicting they be. We do this in order to lull you to sleep. There is nothing so calculated to disturb the Christian's rest as the discussion of the doctrines of Christ. If there be in any congregation those who cannot feel satisfied without some kind of Bible study, let them have it, but get them rather to discussing the geography of Palestine and the habits and customs of the people, etc., rather than the prophecies of old or the interpretations of them, as given by Jesus and the Apostles. We ministers will keep aloof from such Bible study; we will not let on but that we understand these prophecies thoroughly, but we will keep a watch upon the Bible classes, and interfere only if some brother therein is inclined to delve after the doctrines of Christ and the Apostles.

One minister, voicing this opposition to Bible study, especially along the lines of differences where it would be of special value, said, "The Church is like a great Hospital. Everything like doctrinal discussion must be banished and excluded, just as in a hospital all noise is forbidden, that the patients may sleep, or just as in a nursery noise is excluded that children may sleep."

Alas! it is too true that the nominal Church of Christ is like a Hospital, many of whose patients are blind and deaf and asleep and mentally confused. But the trouble is: These got into this condition because of a lack of healthful exercise; and keeping them quiet will but turn the present hospital into a Cemetery.

What the churches of all the denominations need is the Word of God—as presented in the words of Jesus and the Apostles: "The words that I speak unto you, they are spirit, and they are life." The sin-sick and lame, the blind and deaf and mentally perplexed need to hear the voice of Truth—"Wonderful Words of Life"—otherwise they will become more sick and will perish as Christians, but to become alive perhaps as "lovers of pleasure more than lovers of God."

An Episcopal minister in our hearing urged his congregation to simply rest, not to bother themselves about their own future or that of others. The Holy Catholic Church, he said, resembled a ship, in which the members should come as passengers to be carried to the heavenly destination. They need not examine the compass, nor the chart, nor the machinery. All they need is to sit down and enjoy the journey, trusting that their baptism and the Holy Spirit have given them a free ticket to a proper destination.

Why did not Jesus and the Apostles use such an illustration? Because it is not a correct one. Why do the modern Pharisees use such an illustration? It is because they wish to hide from the people the Key of Knowledge, and if possible to hinder them from hunting for it.

Many, alas! are satisfied with such unscriptural presentations and forget the exhortation of Jesus and the Apostles, "Strive to enter in" to the Kingdom. (Luke 13:24.) "So run as to obtain." (1 Cor. 9:24.) "Fight the good fight." (1 Tim. 6:12.) "Grow in grace and knowledge." (2 Pet. 3:18.) "Put off all these" —works of the flesh and the devil. (Col. 3:8.) "Put on" (Col. 3:12), all these fruitages of the Holy Spirit, desiring "the sincere milk of the Word, that ye may grow thereby," and be not alway babes but become strong men and partake of the "strong meat" of the Divine Word. —1 Pet. 2:2; Heb. 5:12-14.

So unsuccessful have the hospital and nursery methods proven that comparatively few nominal church members have their senses exercised enough to inquire of such Doctors of Divinity the logic of their advice. Few think to ask which of the 600 different denominational boats, with the several captains, different compasses, different charts, and different crews, is the proper one to take. Or, if they are all alike, and going to the same port, and equally safe, why the competition between them for passengers? Few ask, When were these various ships built? And therefore few get the answer that these theological systems were constructed during the Dark Ages. Few ask, Who gave this authority to the different Captains, seeing that Jesus and the Apostles quote, "One Lord, one Faith, one Baptism, one God and Father of all," and one "Church of the First-born, whose names are written in heaven?"—Eph. 4:5, 6; Heb. 12:23.

The illustration is not a good one, else doubtless it would have been used in the Bible. If the illustration were used at all in the Scriptures, it could only be applied to the one True Church of Jehovah, the different members of which would not be passengers, but would constitute the crew co-laboring together for the attainment of the desired haven.

Necessity For Knowledge.

Knowledge of God, the Bible declares, is indispensable for the attainment of the Great Prize of the High Calling. Thus Jesus said, "This is life eternal, that they may know Thee, the Only True God, and Jesus Christ, whom Thou hast sent." (John 17:3.) We are not to understand this to signify that anyone who has merely been made acquainted with the fact that there is one Creator, and that Jesus is His Son, is on account of this

(Continued on 2d page, 2d column.)

THE THIEF ON THE CROSS.

What did Jesus mean by His words, "Verily I say unto thee today, thou shalt be with Me in Paradise"—if Paradise, lost 6,000 years ago, will not be restored until the Second Coming of Jesus and the establishment of His Kingdom?

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A PRESBYTERIAN LIVE WIRE.

The Rev. De Mark A. Matthews of Seattle, Moderator of the General Assembly of the Presbyterian Church, addressed the Monday meeting of the ministers of that denomination in the Presbyterian Building in Fifth Avenue, yesterday, and stirred up plenty of comment and incidentally some resentment. A few of the remarks he made which his hearers noted particularly follow:

"The great curse resting on Presbyterian ministers today is that of time-waste. Ministers seem to have no sense of responsibility for the value of their own time.

"There are more Presbyterian churches in America standing still, marking time, going to pieces because of dead elderships in them, than from any other cause.

"The Presbyterian Church is merely playing at the task of making America Christian. It is merely toying with its part of the responsibility.

"The church ought to be organized as is the public school, with lower and higher grades."

Dr. Matthews paid his respects to the Trustees of Presbyterian churches, and charged most of them with being godless. He said many church officials were studying almost everything except the Bible, and interested in pretty much everything except religion.—N. Y. Times.

VARIATIONS OF THE GOLDEN RULE.

Do as you would be done by.—Persian.

Do not that to a neighbor which you would take ill from him.—Grecian.

What you would not wish done to yourself do not do unto others.—Chinese.

One should seek for others the happiness one desires for one's self.—Buddhist.

He sought for others the good he desired for himself. Let him pass on.—Egyptian.

All things whatsoever ye would that men should do to you do ye even so to them.—Christian.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

The true rule of life is to guard and do by the things of others as they do by their own.—Hindu.

The law imprinted on the hearts of all men is to love the members of society as themselves.—Roman.

HOW LONG WILL IT LAST?

"Seven hundred and fifty tons of white paper are used daily in New York City alone. That means that some 3,500 acres of forest are cut down each day to print the newspapers, magazines and periodicals that are sent broadcast every hour during the 24, says the Paper Trade Journal. And this is but a small percentage of the total consumption in the United States.

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WHY HIGHER CRITICISM THEN?

Dr. Albert T. Clay, professor of Semitic philology and archeology at the University of Pennsylvania, says, "After receiving all the light that has been thrown on the pages of the Old Testament by the spades of the excavators and tedious deciphering, we can say that almost every page of the old Book has been verified, and we can feel certain it is reliable."

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* * *

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(*Continued from 1st page, 4th column.*)

knowledge to be granted everlasting life. Some think to be able to make void the various Scriptures which tell us of the necessity of making our "calling and election sure," by so running as to obtain the prize.—1 Corinthians 9:24.

Our Lord's words do not refer to a knowledge about God, but to a knowledge of or personal acquaintance with God and His Son. And such an intimate acquaintance is not obtained merely by an introduction, but by companionship; it signifies an intimacy of acquaintanceship, a familiarity. Everything in the Divine Word encourages those who accept the Divine invitation to draw near to God, to come into fellowship with Him.

But this knowledge of God which will bring a saintly few to salvation on the highest plane stands related to God's Word—the teachings of the Bible—for thus God exalted His Word, by making it the channel for spiritual refreshment and personal acquaintanceship with Himself.

Thus Jesus prayed for us, His followers, "Sanctify them through Thy Truth, Thy Word is Truth." Any who neglect the Divine Word will fail of the sanctifying power and thus fail of the ultimate acquaintanceship with God which alone will guarantee everlasting life. The reason why the Lord has thus arranged the matter and made knowledge of the Scriptures essential, doubtless is that thus His faithful people may be benefited; and they alone receive the instruction which will profit them alone, but would more or less injure others. Thus it is written, "Ye shall know the Truth, and the Truth shall make you free."

To this class our Lord says to-day as He said to His Jewish followers eighteen centuries ago, "To you it is given to know the Mysteries of the Kingdom of God, but to all outside these things are spoken in parables and dark sayings, that hearing they might not understand and seeing they might not perceive." To the outsiders—the Doctors of Divinity—is not permitted the Key of Knowledge. "Even so, Father, for so it seemeth good in Thy sight."—Matthew 11:25, 26.

What Constitutes the Key?

The Key of Knowledge consists of the faithful study of God's Word, with an honest purpose to know the things that are freely given unto us of God. This implies a consecration of heart, for none others would really desire that they might do the Divine will. And this implies also a faith in our Lord's promise that He that doeth "the will of My Father shall know of the doctrine." (John 7:17.) It is this consecrated, conscientious Bible study that is lacking to-day—that is being discouraged to-day by the great teachers and Doctors of Divinity.

Everything calculated to help Bible study, to get rid of the darkness of the creeds and superstitions of the past, is opposed—but not openly. The Doctors of Divinity of our day, like those of Jesus' day, are wise and act as though they do know. But they do not know; they oppose real Bible study—not openly, but secretly, "for fear of the people." (Mark 11:32; 12:12.) The great religious leaders of the Jews were marked by our Lord as being less conscientious, less honest, than the masses of the people. Concerning the people we read that "Jesus was moved with compassion when He beheld the multitude, that they were like sheep without a shepherd."—Matt. 9:36.

And is it not so to-day also? Are not many of God's people hungering and thirsting for the Truth, and greatly perplexed and discouraged because, going time after time to the religious leaders, they have received instead of bread "a stone," instead of a fish "a serpent"— a false doctrine, a devilish misrepresentation of the Almighty's character and Plan in respect to humanity? These devilish doctrines of the Dark Ages St. Paul calls "doctrines of demons," because the demons, the fallen angels, evidently have propagated them. They are to be found amongst all of the heathen, but nowhere in any worse form nor as bad as amongst Christians of all denominations. Is there not therefore a great responsibility resting upon every conscientious minister of the Gospel, that he should step out from amongst the mass of the Doctors of Divinity, who are hiding the Key of Knowledge and misleading the Lord's trusting sheep of nominal Christendom?

"Impossible to Deceive the Very Elect."

As we have already shown, they cannot keep penned, nor keep asleep, nor keep the knowledge from the saintly ones who constitute "the very elect." Our Lord, speaking of this time, said that the deceptions would be such that they would deceive, if possible, "the very elect," but in their case deception will not be possible, for the True Shepherd Himself will help them. But, oh, what weeping of disappointment, and what a chagrin and gnashing of teeth will come shortly to the "false shepherds," to the Key-hiding Doctors of Divinity, when they find that with all their endeavors to bolster up shams and superstitions in which they themselves do not believe, the entire fabric of Churchianity will collapse, as the Scriptures predict!

It is quite unnecessary that we press the lesson of this text; we leave the matter before you. God will urge and press the "Pearl of Great Price" upon no one. It is for sale to those who will give the price—**all that they have.** God has adopted plans and methods which will demonstrate and prove the class worthy of a share in Messiah's Kingdom.

COMFORTING WORDS OF LIFE

"Comfort one another with these words."—1 THESS. 4:18.

ONE of the wonderful things about the Bible and the Christianity founded upon the Bible's teachings is the fact that it contains so much sympathy—comfort for the bereaved, the sorrowing, the troubled. This is not true of any other book nor of any other religion in the world. And who is there that does not at some time in life need sympathy, need encouragement, need a powerful and loving friend such as the Bible assures us our God is to all who will accept His favor?

But our great Adversary, Satan, seeks to make the light appear dark and the darkness appear light. He seeks to negative the testimonies of God's Word, and, to a very great degree, his deceptions have been successful, as is witnessed by the creeds of Christendom. Practically all of our creeds, even though they assert that God is gracious, merciful, kind and loving, contradict this description of Him and His Plan for humanity in monstrous terms, fiendish in the extreme.

The majority of creeds tell us of His foreordination and pre-arrangement of whatsoever comes to pass and that this signifies that a saintly handful will gain eternal life in joy in heaven, and that the unsaintly thousands of millions of heathendom and Christendom are equally foreordained to spend an eternity of torture foreknown, fore-intended and provided for before their creation. Is there comfort in this? Is such a plan Godlike or Satanic? Could any intelligent and good being rejoice in such a plan of damnation or sincerely worship an Almighty God who would so misuse His unlimited power to distress His creatures, "born in sin, shapen in iniquity; in sin did their mothers conceive them"?

The minority of Christian creeds declare the same results, but that they were not designed of God, not foreknown by Him, not predestinated. They tell us in other words that we have an incompetent God, well-meaning, but deficient in wisdom and in power. Is there any comfort in this? Would it assuage the grief and pain of those suffering in eternal torment if they could be assured that their lot was such, not because of Divine premeditation and design, but because of Divine incompetence? Surely there is no comfort to be had from such a view!

After all, we Protestants did not make much of an improvement upon the theory held by our forefathers against which we protested in the sixteenth century. Surely purgatorial tortures of a few centuries are no worse, no less comforting than our Protestant conceptions of an eternity of torture for all the non-elect! Our Catholic forefathers manufactured Purgatory without a shred of Scripture upon which to base the theory. They built it in their imaginations; they invented its fires and tortures. Our Protestant forefathers, using their imaginations, gave us an eternal torment hell—not more tangible, not more Scriptural than Purgatory. They did indeed use a Scriptural term —**sheol, hades,** hell—but, overlooking the fact that these words all signify the state of death, the condition of the dead, they wrested the language and warped it in an unscriptural manner to signify torture.

The penalty or "wage of sin is death." They made of it torture everlasting, without the slightest authority of Scripture except a misunderstood and misapplied parable, which, rightly understood, teaches a totally different lesson. The false Gospel has surely lost its power. People are becoming too intelligent to endure it. As a consequence attendance at Churches is decreasing and reverence for God is diminishing. Infidelity, called Higher Criticism, etc., is increasing.

The need of the hour is the Gospel of comfort. St. Paul declares what we all know, namely, that "the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God." Here we see the necessity for this Gospel of comfort. We see also that God has provided it and that it is coming to the world in the end of this Age—in the dawning of the new Age. It will come to the world in general as soon as the elect Church shall have been selected and, by the "First Resurrection" power, glorified with her Lord as His Kingdom class, as the glorified sons of God, whose mission it will be to bless all the families of the earth.

"Father of Mercies—God of All Comfort."

When St. Paul says, "Knowing the terrors of the Lord," he evidently refers to the fact that our Creator has declared that "the wage of sin is death" (not eternal torment); that "the soul that sinneth, it shall die" (not live in torment); that "all the wicked will God destroy" (not preserve in fire); and that only such as come into vital relationship with the Redeemer can have everlasting life. Knowing these things respecting the Divine government we persuade men everywhere, "Be ye reconciled to God"—and thus attain the only eternal life which He has promised.

But, on the other hand, note the kindly description of our God which the Apostle furnishes, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, the God of all comfort; who comforteth us in all of our tribulation, that we may be able to comfort them that are in any tribulation, by the comfort with which we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our comfort also aboundeth by Christ. And whether we be afflicted, it is for your comfort and salvation * * * or whether we be comforted, it is for your comfort and salvation, * * * knowing that as ye are partakers of the sufferings, so shall ye be also of the comfort."—2 Cor. 1:3-7.

What a wonderful statement respecting the Divine intentions for the comfort of the world and the comfort of the Church, all proceeding from "the God of all comfort"! Nothing written in any sacred books of any people at any time reveals such a God as the God of the Bible—a God infinite in Justice, Wisdom, Power and Love. It is He that is "working all things according to the counsel of His own good will," for the ultimate comfort and salvation of as many of His creatures as will accept His favors, after being brought to a knowledge of the Truth respecting them.

The Church is now comforted during this Gospel Age (saved to the highest plane of the heavenly nature) and during the coming Age the world is to be comforted and saved to the human nature—as many as will. For the world this means the glorious opportunity of the Mediatorial reign of Christ which will constitute their "time of restitution," uplifting, resurrection to all that was lost in Adam and redeemed by the precious blood of Christ.—Acts 3:19-21.

"Comfort—With These Words."

In order to appreciate the meaning of our text we must consider the words of the Apostle preceding it, beginning with the 13th verse. He declares, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." All Christian people agree that the word sleep here refers to those who died. They are not asleep in heaven, of course, for there all is wakefulness and intelligence and joy. They are not asleep in Purgatory, of course, for, according to our Catholic friends, sleep there would be an impossibility. They are not asleep in an orthodox hell, for, according to the description given by Protestants, none could sleep there.

Where, then, are those who are "asleep"? St. Paul says that we should not be ignorant concerning them. Have we not been ignorant in the past—foolishly ignorant? We have ignored the Apostle's words. We have refused to believe that any are asleep and claim that all are awake, alive—a few in heaven, the many in Purgatory or eternal torture.

But St. Paul was right! The entire Bible teaches that all who die fall asleep. Thus we learn of St. Stephen, the first Christian martyr, that he "fell asleep" (stoned to death). We read of the good and bad, kings and peasants, falling asleep in death. We read that King David slept with his fathers—some of them good, some of them bad. We read that Abraham slept with his fathers—some of them heathen. The Bible tells us where they sleep and that they will all be awakened from the sleep of death in due time—in the resurrection, during Messiah's reign of a thousand years. The Prophet declares that "Many that sleep in the dust of the earth shall awake, some to life everlasting and some to shame and lasting contempt."—Dan. 12:2.

Those who will be awakened from the sleep of death unto resurrection of life will be the blessed and holy, the saintly, who will be associated with Messiah in the Kingdom work for the blessing and uplifting of the non-elect. Those who will be awakened from the sleep of death to shame and Age-lasting contempt will be the non-elect world. Their shame will be in proportion as they have enjoyed light, knowledge and opportunity and have failed rightly to appreciate and use these. They will have contempt from their fellows, in proportion as their shortcomings of the present time will be shown up.

Many highly esteemed amongst men will be awakened to that shame and Age-lasting contempt. But their case will not be a hopeless one. Much of their weakness and dereliction were the result of Adam's transgression and the sinful conditions which have resulted, including unfavorable environment. God has provided in Christ redemption for all from the sins and weaknesses resulting from Adam's disobedience, and thus the entire race of Adam is guaranteed an individual trial under favorable conditions—for life everlasting or death everlasting.

All who will render obedience to the laws and regulations of Messiah's Kingdom will begin to rise up, up, up, out of

WHAT IS THE SOUL?

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their fallen, degraded condition of sin, and be brought back to all that was lost in Adam and redeemed at Calvary. In proportion as they will retrace their steps and come back into Divine fellowship their shame will decrease and their contempt also. Finally in the consummation of that Age all who will may have attained full restoration and regeneration and freedom from shame and contempt. The unwilling and disobedient and rebellious will be destroyed in the Second Death—"twice dead, plucked up by the roots"—without hope of any further resurrection or restitution.

St. Paul urges that Christians should not be ignorant concerning those who are asleep—that they "sorrow not even as others who have no hope." It is bad enough to think of millions of the heathen as being totally extinct, hopelessly dead, without any prospects of a resurrection; the same would be true respecting our neighbors and friends, parents and children, brothers and sisters, who are not saintly, who are not in "Christ Jesus," who are not walking after the Spirit, who are not heirs of God and joint-heirs with Jesus Christ our Lord. And if it would be a sore trial to think of them as utterly destroyed in death and without hope of resuscitation, resurrection, how much worse would it have been when, in our misunderstanding of God's plans, we thought of them as being in either Purgatory or eternal torture! Such a false conception of the Divine Plan is worse than to believe them without hope and extinct.

The Apostle proceeds to point out the basis of this hope in these words, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring (from the dead) with (by) Him." (1 Thess. 4:14.) So, then, the Apostle declares, the resurrection hope is the Christian hope, and the basis of the hope of this resurrection is that Jesus died that He might be man's ransomer—that He arose from the dead that He might be the great Deliverer of mankind, the Prophet, Priest and King of God, and that He might gather to Himself the Elect Church, the Bride, the Lamb's Wife, as His joint-heir.

Christians, of course, in thinking of the resurrection of the dead, would primarily, chiefly, consider their dear ones of the household of faith; hence the Apostle continues his argument, saying that those of the Church living at the time of the Second Advent will not precede or hinder those members of the Church who have died during the past centuries, for the dead in Christ shall arise first—shall be awakened first from the sleep of death.

"Them That Sleep in Jesus."

We cannot think that the Apostle refers merely to the Church in this case, for uniformly, in speaking of the resurrection of the dead, he refers both to the Church and to the world, the "resurrection of the just and of the unjust." So in this case he evidently refers both to the Church and to the world as "asleep in Jesus." The expression will be noted as different from another one of his respecting those who "sleep in Christ." The latter expression evidently refers to the Church as the glorified members of The Christ. But in speaking of those asleep in Jesus he evidently has reference to the whole world of mankind. The whole world died in Adam without having a voice in the matter of their birth or trial or condemnation. "Condemnation came upon all because of one man's disobedience." Likewise justification is to pass upon all of our race through the precious merit of Christ's sacrifice. The fact that He "died, the Just for the unjust," constitutes His death a satisfaction price for the sins of the whole world.

From this standpoint, therefore, the whole world not only died in Adam, but now sleeps or waits unconsciously for a resurrection of the dead through the merit of our Redeemer's sacrifice. If we believe that Christ died for our sins and laid the foundation thus for His great work of blessing the world of mankind, including the Church, the First-fruits, let us believe also that God who began His good work will not stop until He shall have brought forth judgment unto victory—until all the redeemed world shall be brought to a knowledge of the Redeemer and of the Heavenly Father and to an opportunity for life everlasting through obedience. The world died in Adam—"In Adam all die." Jesus is the Redeemer of the world. "Even so all in Christ shall be made alive."

The message has reached the Church only, as yet. In due time it will reach every member of the race. The Church is already reckonedly quickened from the dead by the Holy Spirit and will shortly be born from the dead in the "First Resurrection." The world, therefore, from the Divine standpoint is not dead in Adam now, but merely asleep in Jesus, waiting for the glorious time when, His Kingdom established, He shall call all mankind from the prison-house of death, from the tomb, that each may learn of the grace of God in Christ, and have opportunity for attaining life everlasting.

These are the words in which we are to comfort one another—words of hope respecting the resurrection of the dead, both the just and the unjust—words of sympathy, words of assurance, words that show that God is better than all our fears; that yet in a little while He that shall come will establish His Kingdom—first the Church in glory and secondly Israel and all the families of the earth through them. Everything connected with the Divine Message is full of hope, full of encouragement, full of blessing, to those in the condition to receive it.

A Dark Cloud and Its Silver Lining

(By John G. Whittier)

In the minister's morning sermon he told of the primal fall,
And how, henceforth, the wrath of God rested on each and all;
And how, of His will and pleasure, all souls, save a chosen few,
Were doomed to eternal torture, and held in the way thereto.
Yet never, by Faith's unreason, a saintlier soul was tried,
And never the harsh old lesson a tenderer heart belied.
And after the painful service, on that pleasant, bright first day,
He walked with his little daughter thro' the apple bloom of May.
Sweet in the fresh green meadow, sparrow and blackbird sung;
Above in its tinted petals the blossoming orchard hung.
Around, on the wonderful glory, the minister looked and smiled:
"How good is the Lord, who gives us these gifts from His hand, my child.
Behold in the bloom of apples, and the violets in the sward,
A hint of the old lost beauty of the Garden of the Lord."
Then upspake the little maiden, treading on snow and pink,
"O father! these pretty blossoms are very wicked, I think.
Had there been no Garden of Eden, there never had been a fall;
And if never a tree had blossomed God would have loved us all."
"Hush, child!" the father answered, "By His decree man fell;
His ways are in clouds and darkness, but He doeth all things well.
And whether by His ordaining to us cometh good or ill,
Joy or pain, or light or shadow, we must fear and love Him still."
"Oh, I fear Him!" said the daughter, "and I try to love Him, too;
But I wish He were kind and gentle—kind and loving as you."
The minister groaned in spirit, as the tremulous lips of pain,
And wide, wet eyes, uplifted, questioned his own in vain.
Bowing his head, he pondered the words of his little one;
Had he erred in his life-long teachings, and wrong to his Master done?
To what grim and dreadful idol had he lent the Holiest Name?
Did his own heart, loving and human, the God of his worship shame?
And lo! from the bloom and greenness, from the tender skies above,
And the face of his little daughter, he read a lesson of love.
No more as the cloudy terror of Sinai's Mount of Law,
But as Christ in the Syrian lilies the vision of God he saw.
And as when, in the clefts of Horeb, of old was His presence known,
The dread, ineffable glory was Infinite goodness alone.
Thereafter his hearers noted in his prayers a tenderer strain,
And never the message of hatred burned on his lips again.
And the scoffing tongue was prayerful, and the blinded eyes found sight,
And hearts, as flint, aforetime, grew soft in his warmth and light.

COUNTING THE COST

"Whosoever he be among you that renounceth not all that he hath, he cannot be My disciple."
LUKE 14:33.

THE bane of true Christianity is that doctrine of devils respecting the eternal torment of all who are not Christ's disciples—of all who, according to our text, renounce not all that they have to follow the Lord. This unholy, unscriptural teaching has not only cost pain, sorrow, perplexity and confusion to the Lord's true people, but it has injured the world as well. It has been the spur and lash which the Adversary has used in connection with exciting revivals to the injury of many; more are in insane asylums on account of this false doctrine than is generally supposed. Others, of stronger minds, recover from the excitement only to fall into a calloused and hardened condition, where they are more difficult than ever to reach along the proper Scriptural lines—more difficult than ever to convert truly to the Lord and to His cause.

Morality and Christianity.

This lash of superstitious fear the Adversary used to build up the various sectarian systems to their present proportions. They stand chiefly for good morals, irrespective of religious profession. We are to distinguish between Christianity and morality. Many noble men and women, total unbelievers according to their own professions, have been moralists. Our Lord was not a revivalist according to the ordinary acceptance of that term. He never attempted to work His hearers into a spasmodic enthusiasm; He never carried the lash over them to drive them through fear to the Mercy Seat. On the contrary, He took a course which positively repelled those who were not in a right attitude of heart to receive His message. He continually held out before those to whom He preached the extreme difficulties associated with discipleship.

Our text is another illustration of this principle of hindering those who might think lightly of the responsibilities of discipleship. He would have them understand that not everyone who saith, "Lord, Lord," should enter into the Kingdom, but he that doeth the will of the Father. He would have them understand that to do the will of God under present conditions, during the present Gospel Age, signifies the abandonment of earthly aims and hopes and ambitions, and the substituting for these of heavenly hopes and ambitions, which will change them in character-likeness from glory to glory, preparing them for a share in the First Resurrection.

Our Lord's Illustrations.

To make the matter particularly plain, our Lord gave two illustrations in the verses preceding our text. He points out that any man intending to build a tower would, if exercised by a sane mind, sit down and calculate whether or not he could afford to build it and whether it would pay. Undoubtedly the Lord's method of preaching the Gospel was the correct one, and those who follow any other method or standard are in error, no matter how conscientiously they may believe they do God's service. Revivalists in general attempt excitement, and sometimes evidently have the Adversary's assistance in producing hypnotic results. Many evangelists without the more special gifts of miracles possessed by our Lord and His Twelve Apostles, and the Seventy also, gathered during the three and a half years of our Lord's ministry—the total number being stated as five hundred brethren. But the Lord gathered no "tares"—only wheat.

We seek to walk in the Master's footsteps, and to make known His message, and to expect that it will specially appeal only to the "very elect," the "Israelites, indeed, in whom there is no guile." But we are not seeking to build up a sect or party. We recognize the Church of Christ as one and not many. We recognize that the Lord gave no commission to us or to anyone else to establish sects and parties and churches. It is not our desire, therefore, to build up a glorious earthly system, nor to draw the worldly by preaching such things as would be attractive to the world. It is our commission to preach the Gospel of Christ.

What It Means to "Forsake All."

Our text speaks of forsaking all to be the Lord's disciples. This does not mean merely to forsake all forms of sin. No one has a right to commit sin, whether he be Christ's disciple or anybody's disciple. True forsaking of sin and moral living are connected with all decency of life as well as with discipleship to Christ. To get the picture before our minds the Scriptures speak of Satan as being the Prince of Darkness and of the world as lying in darkness. Sin of every form is related to this period of darkness, and we are bidden to hope for the glorious epoch to come, in which sin shall be utterly banished from the world; and instead of Satan being the prince of this world, Jesus shall be the King of Glory, the Light of the world, Immanuel. We are taught to pray in harmony with these hopes set before us in the Gospel.

The Lord is seeking for those who love righteousness and hate iniquity, and now—in a time when "darkness covers the earth and gross darkness the heathen"—is the time best adapted for finding those whom the Scriptures denominate the Children of the Light—that is, those who have a special love for righteousness, purity, truth, etc. These the Lord is calling, drawing, encouraging, assisting, and leading from glory to glory, because they love Him, preferring to stand with the Lord on the side of right and Truth and holiness and purity at the cost of the sacrifice of earthly things, earthly pleasures, earthly aims and earthly hopes. These the Scriptures denominate the Lord's "jewels," whom He will gather at His Second Coming.

What a manifestation of Divine wisdom we have in the fact that the Church is sought during this period of darkness, of sin, before the clouds in any way, before the great Adversary, Satan, is bound! Now we see from this standpoint why the Lord did not emphasize the forsaking of sin, and why He did emphasize the forsaking of all and the taking up of the cross. Our Lord was calling only for the class that would be so in accord with Himself and His mission, so in accord with the principles for which He stood, so in harmony with the Light as children of the Light, that they would be willing to forsake all—even life itself. Manifestly, any one who would renounce all to be associated with Christ in His work of opposing and putting down sin would not require to be exhorted to oppose sin in his own heart. Sin would have no place in such a heart. The heart that has renounced all the works of the flesh and the Devil, all of the things of darkness, is the heart of the true disciple of Christ.

Note that the Apostle calls attention to this matter, saying, "How shall we who are dead to sin live any longer therein?" Describing the condition of some of the children of darkness he says, "Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. 6:9, 10.) This description does not merely cover the gross violations of righteousness; the words effeminate, covetous, revilers, extortioners, take in a vast multitude of proceedings more or less countenanced by the world, more or less the practice of all except the sanctified.

Treasure in an Earthen Vessel.

A point here needs to be guarded along lines set forth in the Bible: We are not to judge others nor even to judge ourselves wholly by the possibilities of the flesh. We are to remember that having been begotten again by the new mind, by the Holy Spirit, old things have passed away and all things have become new to our minds, to our hearts, to our wills, to our intentions. But we are also to remember that the old body has not passed away and that it will not pass away until death, and we are not to trust it too far. We are to keep continual guard over it, realizing its weakness and tendency toward sin through the Fall. Nor are we left in this battle entirely to ourselves. It is the Lord who has declared, "My grace is sufficient for thee, My strength is made perfect in your weakness." It is the Lord's promise that He will not suffer us to be tempted above that we are able, but with the temptation will provide a way of escape.

One of the Lord's illustrations is that of a king with a small army going forth to battle against a king with a greater army. How necessary it would be to count the cost, if defeat would be avoided! So with us; it is well that we count the cost and see our own weakness and our own littleness and our own inability to cope with and to vanquish the world and the Adversary and our own imperfect flesh. Not until we do see this will we be properly ready to become the Lord's followers. If we once learn this lesson properly and make our alliance with the Lord, with the full realization of His words, "Without Me ye can do nothing," then our course will be the right one and success will be ours through our Lord in the end.

The Importance of Little Things.

Make straight paths for your feet, the Apostle admonishes. He has arranged your affairs so that you will not be stumbled in the Narrow Way. Put away the things that would remind you of the pleasures of sin, that would tend to preserve the pride and fond desires of the flesh. Become what your worldly friends would consider an extremist to the extent that you will copy the Lord and the Apostles and their instructions. Cultivate humility instead of pride, meekness instead of boastfulness, generosity instead of selfishness, loving kindness instead of hypocrisy. Seek the companionship of the good, the pure, the consecrated, and especially the companionship of the Lord Himself. Speak to Him frequently in prayer and seek for His answer in the inspired Scriptures. Be faithful in the little things of life. Realize that you cannot, as a New Creature, measure yourself by the standards of the world.

If while pursuing this course you fall into various trials and difficulties, take them patiently, realizing that this is another evidence of God's favor toward you, an evidence that He is pruning and testing you to make you ready for His further use either in the present or in the future life. Thus you may "bear a song away" and find each day a happy one, because it brings you a little nearer to the grand ideal standard and to the glorious time of your "change."

WHERE ARE THE DEAD?
This article was published in Vol. I, No. 3. The great demand for copies of it has been remarkable. A sample copy will be mailed to any one free. Address, Bible Society, 17 Hicks Street, Brooklyn, N. Y.

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FOLLOWING HIGH STANDARDS

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—1 JOHN 2:15.

OUR text clearly indicates that there are two kinds of love in the world, with votaries for each—the love for the world versus the love for God. The two are stated to be opposites to such a degree that they cannot be blended. We must be on one side or on the other side. As our Lord on one occasion declared, "Ye cannot serve God and Mammon," and as the Apostle declared, "His servants ye are to whom ye render service."—Matt. 6:24; Rom. 6:16.

Did the Holy Spirit, speaking through the Apostle, mean to teach us that we should not love those things in the world that are beautiful, beautiful landscapes, flowers, birds, etc., etc.? Some in times past and at present take this view and go into cloisters and shut themselves away from things beautiful and pleasing to their senses. A few people are inclined to feel that if they take pleasure in anything of an earthly kind it signifies sin in the sight of God. Those who have taken such a view of life have usually done so from a misunderstanding of our text and others of similar import.

The Present Evil World.

The Scriptures everywhere contrast what they denominate this world or present order of things with the world to come or future order of things, assuring us that the present social order or arrangement is imperfect, unsatisfactory, sinful, and that it must give place in God's due time to the perfect order or arrangement, under the dominion of the Messianic Kingdom, for which we pray, "Thy kingdom come, Thy will be done on earth as it is done in heaven." It is in accord with this that the Apostle speaks of the conditions as the present evil world, and refers to the future condition of things as "the world to come in which dwelleth righteousness." The thought then prevalent throughout the Scriptures is that unrighteousness is reigning or governing among men at the present time, and will hold sway until the Second Coming of Christ, who will overthrow the present order of things and establish the reign of righteousness—the world or order of things promised to come.

Many in the world are totally unable to see why present conditions should be designated "evil." They suit them well enough. They would be sorry to see them discontinued or set aside or changed in any manner lest the results to themselves would be less favorable.

Our thought on the subject is expressed by the Psalmist when he declares, that "all the foundations of the earth are out of course." (Psa. 82:5.) His words mean that all the basic principles of the present social structure are distorted out of proper relationship to each other, are in confusion. Society for centuries has been endeavoring to serve its interests as wisely as possible, yet selfishness—inherent in the entire human family since the fall—affects, influences, warps and twists the judgment on every subject. As a consequence, while it has endeavored to have matters right and just and true, while it has endeavored as a whole to regulate its affairs on lines of justice, sympathy, truth and equity, nevertheless individual selfishness and class preference have distorted the whole arrangement, until we have the condition which prevails to-day.

The history of the whole world shows that this condition of things is bound to continue so long as selfishness reigns in the human heart, and so long as the present order of society continues.

We are not advocating political, social and financial doctrines, revolutions, etc. Quite to the contrary; we claim that the present condition of things as a whole is about as good as it is possible for men to make it. We hold that any attempt to establish Socialism, and to deprive the most intelligent and most wealthy of the advantages which they possess, would result in violent trouble and anarchy, and that on the whole the best that the poor world can do for itself is to seek to hold matters as nearly level as possible, without provoking the anarchy and strife—to get all of the riches and liberty and justice properly belonging to the whole people into their hands so far as this can be done along peaceable lines.

Love for Present Order of Things.

The Apostle, in our text, intimates that we should search our hearts diligently to see our standing. Do we love the present selfish order of things? Are we helping to uphold it? Would we be sorry to see it go down, or see anything that might tend in that direction? If we are among those more favored than some, would we be sorry to see God's Kingdom established with the special liberties, privileges and advantages for all?

There are just two answers to these questions, Yes, or No, and our heart attitude respecting them demonstrates whether we are possessed of the spirit of the world, the selfish spirit, the ambitious spirit, the self-seeking spirit of the world, the desire to have more of the advantages of this present time and to use them selfishly in our own aggrandizement, or whether we have the love of the Father dwelling richly in our hearts and controlling our sentiments. With the latter sentiment in control we would be glad to see God's Kingdom come and His will be done on earth as in heaven as quickly as possible.

The question may be asked, How could anyone have wealth or be associated in any present enterprises who is in accord with the principles of righteousness, as we have outlined them, who is desirous of the establishment of God's Kingdom? Should he not refrain from taking advantage of any of the opportunities of the present time? Should he not abandon superior opportunities and distribute his fortune to others and engage in life as a day laborer, choosing to have no better than the masses of the world enjoy of earth's favors and blessings, refusing to have anything to do with society because the majority have no such opportunities, refusing to have any benefits or emoluments of honor that are not common or general to the poorest of mankind? We answer, No! This would not be the proper course; it would not greatly benefit the world for us to take such a step; a wiser way seems to open before us. We hear the Master's words in His prayer on behalf of His followers: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil" [that is in the world]. "In the world, but not of it," should be the Christian's secret of a separate life.

We are not wishing to condone graft or fraud or any immoral business. We are not meaning to say that the Christian should engage in these while his heart would be separate from them. As a child of God he is bound to be honest, bound to be true, bound to be faithful in all these particulars. What we hold is that, while avoiding unrighteousness, the Lord's people may engage in business along the lines that are generally approved as moral, along lines which are really selfish, and that he can thus engage without violation of his conscience, realizing that while in the world, his shop, his factory, his works, must be conducted very generally along the same principles as those of his neighbors, where the said principles do not infract truth and righteousness. He is not to attempt to run his factories on the basis of love, which would be sure to bring him trouble, sure to destroy the business. He should recognize and follow love and righteousness in his business arrangements and dealings so far as present usages of society will permit.

But while thus engaged in worldly transactions, comparatively along the lines of selfishness, the only ones possible at the present time, if he is a true Christian his heart will never be in sympathy with the present order of affairs—he will be longing for the better condition. He will find that the best he can do, then, under present conditions, will be to follow the highest standard of business principle known to men, and to use the profits of his business according to his best judgment of the Lord's will, as a steward of so much of the Lord's money—using some of it perhaps for the mental, some for the moral, some for the physical and some for the spiritual assistance of employes, neighbors and friends, but all the while wishing, hoping, praying for the New Dispensation which will usher in the everlasting righteousness upon the earth which the Lord has promised in His Word.

This is in full accord with the love of the Father mentioned in our text.

Loving not the present order of things and appreciating not the social structure of the present time, feeling that there are injustices and iniquities which we cannot endorse, leads those who are the Lord's people, and who have the Father's love dwelling more and more richly and abundantly in their hearts, to become more and more alienated from the world—in it, they are not of it. It is not necessarily their business to be continually chiding the world, fault-finding; but, rather, realizing that present conditions are the result of the fall and of acquired selfishness, they are to sympathize with the poor world with which they cannot fraternize; and if these find that their positions in favor of righteousness and their ideas respecting what would be just and what would be unjust are not appreciated by the world, they may not be surprised, but rather it may lead them to rejoice if, in consequence of faithfulness to the Lord and the truths of His revelation, men shall separate them from their company and they shall find themselves more or less ostracized in social circles, among the members of Christianity. Let them rejoice to be in fellowship with the Lord, and let their light so shine before men as to glorify Him in their bodies and spirits which are His.

As they are thus more and more separated from the world and its spirit by growing in grace and knowledge, they will be the more drawn to those of like precious faith—to others who have received of the same Spirit of the Father, the same love for humanity, and who are, like themselves, rejoicing in God's Plan, which He has promised shall work out for the blessing of all the families of the earth, bringing them to a knowledge of Himself and to glorious opportunities in connection with life everlasting and the Divine favors associated with the Kingdom.

THE RICH MAN AND LAZARUS

All Christians have wondered respecting this parable. When taken literally it seems unreasonable. Why should a man suffer torture merely because he was rich, well clothed, and bountifully fed? And why should another man be carried to glory simply because he was sick and poor and a companion of dogs? In the clear light now shining, this parable is luminous and beautiful to such an extent that one is compelled to laugh at his own foolish misunderstanding of it in the past.

The full explanation of this parable is given in another number, which we shall be glad to send you, free of charge, upon postal-card request. Address, Bible & Tract Society, 17 Hicks St., Brooklyn, New York.

THE LOVE REQUIRED OF THE NEW CREATION

"If we love one another God dwelleth in us, and His love is perfected in us."—1 JOHN 4:12.

THERE is a great difference between human or animal love, such as the members of a family have for one another, and that love to which this text refers. The love required of members of the Body of Christ is a love resulting from mutual relationship to the Lord, and comes from the Spirit of God dwelling in them—a God-like love, which marks them as of His Spirit, having been begotten to His disposition. There should be something about the character of the Lord's people which would demonstrate on all occasions that they possess true love for one another. If this is not the case the lack of love would be a reflection upon them all.

As we learn to love one another the Love of God is being perfected in us, the true, benevolent love which the Lord commands. The Lord said that we should love one another as He has loved us—to the extent of being willing to lay down our lives for one another. We are not to love **some** of the brethren **some of the time,** and **some** of the brethren **all of the time;** but we should **love all of the brethren all of the time;** and overlook their frailties and imperfections, taking that high standpoint from which God views them, forgiving one another, as God, for Christ's sake, overlooks **our** blemishes. We ought to forgive those who trespass against us as we hope and trust that God will forgive our trespasses. No one can be of the "elect" class unless this love be perfected in him. He may not gain so full a control of the flesh that he will never speak sharply, hastily, etc., but he must reach the place where he will be perfect in intention before he can be accepted as a member of the Kingdom.

The Apostle Paul says that "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the Law." (Rom. 13:10.) The Divine Law which the Apostle had specially before his mind was the Law given to Israel—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might"; and, "Thou shalt love thy neighbor as thyself." (Deut. 6:5; Lev. 19:18.) This Law of God fulfilled—filled full, completely met—requires that the heart shall be full of love. All the mind and soul and strength are required to fulfill this Law. **"Love** worketh no ill to his neighbor." Yet one might work ill through ignorance and superstition and misunderstanding, through imperfection of the flesh, while his heart intentions were good. Saul of Tarsus worked much ill to his neighbors. With good intention, doubtless, some of our Catholic friends and some of our Protestant friends have worked ill to their neighbors. We cannot say that because they worked ill to their neighbors they had no love, but that they did not have it to the degree required by the Law; for **perfect love** would work **no** ill to his neighbor. Whoever would work ill to his neighbor, with full knowledge, would not have love.

Goes Beyond the Jewish Law.

There is a force in the word **therefore** in the text, "Love worketh no ill to his neighbor, **therefore,** love is the fulfilling of the Law." The Law was given to restrain wrong deeds, wrong words, wrong sentiments toward another. That Law was evidently not intended to enumerate all the things that should not be done, for it **works no ill.** One might, therefore, fulfill the Law of the Ten Commandments if he works no ill to his neighbor, but loves him as himself. The word **therefore** gives us the thought that the Apostle had in mind the Jewish Law and not the Law of the New Creation. Merely abstaining from evil and loving our neighbor as ourselves would not fulfill the Law as given to the New Creature by the Lord; but it would fill the Law of Justice given to the Jews.

But our Lord magnified that Law and also gave us a **new** command. The Love that would be in His followers, His disciples, was shown in His words, "Love one another as I have loved you." (John 15:12.) To do this would be far more than to do no injury to another. It would be **laying down our lives** for one another. This is far beyond any requirement of the Law. Justice could not say, "You must go over and clean the snow from your neighbor's pavement"; but Justice would say, "You must not throw any snow upon your neighbor's pavement." But Love says more than this. The new Law that is given to us is the Law of Sacrifice. We who are in the Body of Christ must love one another as Jesus loved us, to the extent of sacrificing our interests, our comforts, our privileges, in the interest of others.

He who does not find his heart in harmony with this Law of the New Creation—love, mercy, kindness, gentleness, goodness—lacks the evidence, or proof, that he is in any sense accepted of God as a joint-heir with Christ. If we have not love in our heart for the brethren, and the love of gentleness and benevolence toward all men, and even toward the brute creation, we have not the spirit which will carry us through in making the sacrifices necessary under present conditions. It will be only a question of time with such when the power of pride or vainglory holding them in the way of self-sacrifice will snap asunder and selfishness take full control. We are to keep the Law in our **minds.** But while our **minds** are **perfect,** we find imperfections of the flesh which hinder us from doing all that we wish to do. Hence, we need the sufficiency that is in Christ. We are trusting that God will accept the good intentions of the heart, of the mind, instead of counting against us the imperfections of our flesh.

An Aggressive as Well as Defensive Warfare Necessary.

God would have us watch for evidences of His will and profit by all the experiences which He permits to come to us in our every-day life, humbly accepting any discipline; and having this spirit we shall be led on from grace to grace and from victory unto victory. Merely to stand and battle on the **defensive** is very wearisome and gains no victory. To gain the victory we must not only put on the whole armor of God, but we must be heroes in the strife and wage an **aggressive** warfare upon the lusts of the eye and flesh and pride of life and all the foes of righteousness and purity.

Love—love for the Lord, for the Truth and for righteousness—must inspire us or we shall never be victors. Love will keep us faithful even unto death and make us meet for the inheritance of the saints in light. Where fervent love rules in the heart it implies that the heart is **fully submitted** to the Lord, and that means that nine-tenths of the battle is already won. But even then, as the Apostle Jude says (Jude 21), we must **keep ourselves** in the love of God, in watchfulness and prayer and zeal, and grace will abound where love abounds.

We keep ourselves in the love of God by striving to do always those things that are pleasing to Him. He can love **only perfection;** and it is impossible for us to be perfect. He perceives, however, that our weaknesses are not of the will but of the flesh, and He has provided an Advocate for us to whom we may come if we commit trespasses. Thus we keep ourselves in the Love of God and walk in the footsteps of Jesus. Where our footsteps may deviate from the way we have the precious blood of Jesus to cleanse us. When we have our new bodies we shall be continually in His love and always pleasing to Him, because we shall have no bodily imperfection to mar the perfection of our will.

Let Us Beware of Selfishness.

Selfishness is the surest cause of separation from the love of God. When we made our consecration to the Lord and He accepted us as New Creatures in Christ and begat us with the Holy Spirit, it was because we surrendered **self.** If at any time we turn back to walk after the flesh, we are departing from our consecration. This might be manifest in many ways: in slackness instead of zeal; in carelessness instead of carefulness; in a selfish feeling of jealousy of spirit; or in anger, hatred, strife. All these are so much of the Old Creature—wrong conditions from which we thought we had escaped. In proportion as the Old Creature triumphs the New Creature will fall; and thus we will gradually cease to be in the love of God. These wrong conditions will hinder the keeping of ourselves in the love of God, which signifies the keeping of ourselves in the proper attitude toward God and Jesus. We are to press on and make our sacrifice, if possible, larger every way to the Lord and the brethren.

Daily and hourly we may keep ourselves in the Lord's love by obedience to the principles of righteousness and faithfulness to our covenant and a growing love for these. We are to rejoice in every experience of life—its trials, difficulties, sorrows, disappointments, no less than in its pleasures, if by any or all of these means the Lord shall instruct us and give us clearer insight into our own deficiencies and a still clearer insight into that perfect law of liberty and love which He has established and to which He requires our full and loyal heart-submission.

In such faithful obedience to the Truth and earnest endeavor to conform to its principles, the way and the Truth grow more and more precious, and our willing feet with joy are led in the paths of righteousness and peace—into life everlasting.

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Religious and Scientific Gleanings

HOPE FOR TITANIC DEAD.

From Pastor Russell's Sermon of April 28.

While we weep with the survivors of the Titanic disaster, let us thank God that a better understanding of the Bible enables us to sorrow not hopelessly. Not long ago, misguided by our creeds of the Dark Ages, we would have asked, Were any of the 1,600 who perished saints? And assured that very few of them would have claimed to be saints, we would have concluded that all the remainder plunged down to a Catholic Purgatory of terror, or worse, to a Protestant hell of eternal torture.

Even the tales of their great gallantry and heroism would not have altered the decision, which would have hung on the question. Did they confess Jesus in word and deed? we would have asked. Were they church members? This is the same argument used respecting the 90,000 heathen who die every day in the year, "going down into Christless **graves,**" the "London Missionary Society" truly **says,** but means, and is understood to mean, into Christless eternal torture!

Now, how different! Now we see that a faithful, elect Church is being selected during this Age; that in the next Age they with Jesus may assist, bless, uplift all the non-elect to an earthly salvation to human perfection, in the new Paradise—earth—which Messiah's Kingdom will usher in. Thus, only the **wilfully wicked** will ever be annihilated, while all those who then shall prove themselves to be willing and obedient shall have the Divine favor and everlasting life. God's Power is Infinite, so is His Love, His mercy, His goodness!

PHILIPPINE ISLANDS.

Under American vs. Spanish Rule.

From a letter recently received we quote the following interesting extract: "Nowhere were we more surprised than in the Philippines. At Manila, a city of 300,000, we saw many evidences of progress. Our hearts burned with patriotic flame as we saw the work in progress, and perceived that the Government of the United States has been dealing so wisely and generously with the Filipinos—as an elder brother with a younger.

"For centuries these islands were under the control of Spain. With the money brought to them by the poor people, the representatives of the Catholic Church had not only lived in luxury, but had amassed millions of wealth. We were told that they now hold title to 95 per cent. of the buildings in the walled city of Manila. One of these buildings they rent to the United States for $400 a month.

"Gradually the people are becoming awakened and enlightened. They are showing a great hunger for education. The schools are crowded. Four hundred new school buildings are projected. The 800 American school teachers whom the Government brought here are now supplanted by 6,000 native school teachers. The work of civilization is progressing in an unprecedented manner. How happy this contrast with the condition of the colonies of other nations, which seem to be run on the exploit system—for the enrichment of the possessing governments and private individuals whom they favor.

"Our American school teachers here, as at home, are not permitted to give any religious instructions. In other words, the work of the Government is merely a civilizing one, but the work accomplished in this respect seems not very different from that being accomplished by the various missionary enterprises of the Orient—for they all confess that to put religion prominently before the pupils would be to destroy influence and empty the schools.

"On the whole, it seems to us that our Government is doing the most successful missionary work to be found anywhere. We were much surprised and pleased at the personnel of the officers and soldiers stationed at Manila, whom we met. We would have been glad to have found them saintly Christians, but, on the other hand, we rejoiced that we did find them broad-minded gentlemen, sympathetic with the civilizing work with which they are associated. To our surprise, we found that all this vast enterprise is being conducted along business lines—that the Filipinos themselves are bearing the expense—all expenses except those of the Army and Navy.

"It was proposed recently to erect a Y. M. C. A. building for the Filipinos, and a subscription paper was started. The Catholic Archbishop heard of it, and denounced it freely in the newspapers and by circular letters sent about. But instead of this stopping the subscriptions, it had the reverse effect. The proposed $80,000 was oversubscribed—$100,000 was raised. The Archbishop now threatens that he will build a competitive institution, and the answer of the people (Catholics) is that they hope he will do so."

The following articles are selected from Pastor Russell's famous volume, "THE DIVINE PLAN OF THE AGES," now printed in fourteen languages, with a circulation of almost four million copies. The volume, of 384 pages, neatly bound in English Maroon Cloth, gold embossed, will be sent postpaid to any address on receipt of 35 cents. The book is sold at cost price to enable even the poorest to have its aid in Bible Study. Orders may be sent, if desired, in our care.—**Editor.**

THE EXISTENCE OF A SUPREME INTELLIGENT CREATOR ESTABLISHED

EVIDENCES ASIDE FROM THE BIBLE, EXAMINED IN THE LIGHT OF REASON.—AN UNTENABLE THEORY.—A REASONABLE THEORY.—THE CHARACTER OF GOD DEMONSTRATED.—REASONABLE DEDUCTIONS.

EVEN from the standpoint of the skeptic, a reasonable and candid search into the unknown, by the light of what is known, will guide the unbiased, intelligent reasoner in the direction of the Truth. Yet it is evident that without a direct revelation of the Plans and purposes of God, men could only approximate the Truth, and arrive at indefinite conclusions. But let us for the moment lay aside the Bible and look at things from the standpoint of reason alone.

He who can look into the sky with a telescope, or even with his natural eye alone, and see there the immensity of creation, its symmetry, beauty, order, harmony and diversity, and yet doubt that the Creator of these is vastly his superior both in wisdom and power, or who can suppose for a moment that such order came by chance, without a Creator, has so far lost or ignored the faculty of reason as to be properly considered what the Bible terms him, a fool (one who ignores or lacks reason): "The fool hath said in his heart, There is no God." However it happened, at least that much of the Bible is true, as every reasonable mind must conclude; for it is a self-evident truth that effects must be produced by competent causes. Every plant and every flower, even, speaks volumes of testimony on this subject. Intricate in construction, exquisitely beautiful in form and texture, each speaks of a wisdom and skill above the human. How short-sighted the absurdity which boasts of human skill and ingenuity, and attributes to mere chance the regularity, uniformity and harmony of nature; which acknowledges the laws of nature, while denying that nature has an intelligent Lawgiver.

The Evolution Theory Lacks Proof.

Some who deny the existence of an intelligent Creator claim that nature is the only God, and that from nature all forms of animal and vegetable development proceeded without the ordering of intelligence, but governed, they say, by "the law of the survival of the fittest" in a process of evolution.

This theory lacks proof, for all about us we see that the various creatures are of fixed natures which do not evolve to higher natures; and though those who hold to this theory have made repeated endeavors, they have never succeeded either in blending different species or in producing a new, fixed variety. No instance is known where one kind has changed to another kind.* Though there are fish that can use their fins for a moment as wings, and fly out of the water, and frogs that can sing, they have never been known to change into birds; and though there are among brutes some which bear a slight resemblance to men, the evidence is wholly lacking that man was evolved from such creatures. On the contrary, investigations prove that though different varieties of the same species may be produced, it is impossible to blend the various species, or for one to evolve from another. For the same reason the donkey and the horse, though resembling each other, cannot be claimed as related, for it is well known that their offspring is imperfect and cannot propagate their species.

Surely if unintelligent nature were the creator or evolver she would continue the process, and there would be no such thing as fixed species, since without intelligence nothing would arrive at fixed conditions. Evolution would be a fact today, and we would see about us fish becoming birds, and monkeys becoming men. This theory we conclude to be as contrary to human reason as to the Bible, when it claims that intelligent beings were created by a power lacking intelligence.

*For the benefit of some readers we remark that changes such as the transformation of caterpillars into butterflies are not changes of nature; the caterpillar is but the larva hatched from the butterfly's egg.

Behind Nature Is the Omnipotent God.

One theory regarding the creation (excepting man) by a process of evolution, to which we see no serious objection, we briefly state as follows: It assumes that the various species of the present are fixed and unchangeable so far as nature or kind is concerned, and though present natures may be developed to a much higher standard, even to perfection, these species or natures will forever be the same.

This theory further assumes that none of these fixed species were originally created so, but that in the remote past they were developed from the earth, and by gradual processes of evolution from one form to another. These evolutions, under Divinely established laws, in which changes of food and climate played an important part, may have continued until the fixed species, as at present seen, were established, beyond which change is impossible, the ultimate purpose of the Creator in this respect, to all appearance, having been reached.

Though each of the various families of plants and animals is capable of improvement or of degradation, none of them is susceptible of change into, nor can they be produced from, other families or kinds. Though each of these may attain to the perfection of its own fixed nature, the Creator's design as to nature having been attained, further change in this respect is impossible.

It is claimed that the original plants and animals, from which present fixed varieties came, became extinct before the creation of man. Skeletons and fossils of animals and plants which do not now exist, found deep below the earth's surface, favor this theory. This view neither ignores nor rejects the Bible teaching that man was a direct and perfect creation, made in the mental and moral image of his Maker, and not a development by a process of evolution, probably common to the remainder of creation. This view would in no sense invalidate, but would support, the Bible's claim, that nature as it is to-day teaches that an Intelligent Being ordered it, and was its first cause. Let human reason do her best to trace known facts to reasonable and competent causes, giving due credit to nature's laws in every case; but back of all the intricate machinery of nature is the hand of its great Author, the intelligent, omnipotent God.

We claim, then, that the existence of an Intelligent Creator is a clearly demonstrated truth, the proof of which lies all around us; yea, and within us, for we are His workmanship, whose every power of mind and body speaks of a marvelous skill beyond our comprehension. And He is also the Designer and Creator of what we term nature. We claim that He ordered and established the laws of nature, the beauty and harmony of whose operation we see and admire. This One whose wisdom planned and whose power upholds and guides the Universe, whose wisdom and power so immeasurably transcend our own, we instinctively worship and adore.

To realize the existence of this Mighty God is but to dread His Omnipotent strength, unless we can see Him possessed of benevolence and goodness corresponding to His power. Of this fact we are also fully assured by the same evidence which proves His existence, power and wisdom. Not only are we forced to the conclusion that there is a God, and that His power and wisdom are immeasurably beyond our own, but we are forced by reason to the conclusion that the grandest thing created is not superior to its Creator; hence we must conclude that the greatest manifestation of benevolence and justice among men is inferior in scope to that of the Creator, even as man's wisdom and power are inferior to His. And thus we have before our mental vision the character and attributes of the great Creator. He is wise, just, loving and powerful; and the scope of His attributes is, of necessity, immeasurably wider than that of His grandest creation.

Divine Power Has Produced Countless Worlds About Us.

But further: having reached this reasonable conclusion relative to the existence and character of our Creator, let us inquire, What should we expect of such a Being? The answer comes, that the possession of such attributes reasonably argues their exercise, their use. God's power must be used, and that in harmony with His own nature—wisely, justly and benevolently. Whatever may be the means to that end, whatever may be the operation of God's power, the final outcome must be consistent with His nature and character, and every step must be approved of His infinite wisdom.

What could be more reasonable than such exercise of power as we see manifested in the creation of countless worlds about us, and in the wonderful variety of earth? What could be more reasonable than the creation of man, endowed with reason and judgment, capable of appreciating his Creator's works, and judging of His skill—of His wisdom, Justice, Power and Love? All this is reasonable, and all in perfect accord with facts known to us.

And now comes our final proposition: Is it not reasonable to suppose that such an infinitely wise and good Being, having made a creature capable of appreciating Himself and His Plan, would be moved by His Love and Justice to supply the wants of that creature's nature, by giving him some revelation? Would it not be a reasonable supposition, that God would supply to man information concerning the object of his existence, and His plans for his future. On the contrary, we ask, would it not be unreasonable to suppose that such a Creator would make such a creature as man, endow him with power of reason reaching out into the future, and yet make no revelation of His plans to meet those longings? Such a course would be unreasonable, because contrary to the character which we reasonably attribute to God; contrary to the proper course of a being controlled by Justice and Love.

Having Given Man Capacity for Appreciation, God Provides Him a Revelation.

We may reason that in creating man, had Divine Wisdom decided it inexpedient to grant him a knowledge of his future destiny, and his share in his Creator's plans, then surely Divine Justice, as well as Divine Love, would have insisted that the being should be so limited in his capacity that he would not continually be tormented and perplexed with doubts, and fears, and ignorance; and as a consequence Divine Power would have been used under those limitations. The fact, then, that man

THE RICH MAN AND LAZARUS

All Christians have wondered respecting this parable. When taken literally it seems unreasonable. Why should a man suffer torture merely because he was rich, well clothed, and bountifully fed? And why should another man be carried to glory simply because he was sick and poor and a companion of dogs? In the clear light now shining, this parable is luminous and beautiful to such an extent that one is compelled to laugh at his own foolish misunderstanding of it in the past.

The full explanation of this parable is given in another number of this paper, which we shall be glad to send you, free of charge, upon postal-card request. Address, Bible & Tract Society, 17 Hicks St., Brooklyn, N. Y.

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nas capacity for appreciating a revelation of the Divine Plan, taken in connection with the conceded character of his Creator, is an abundant reason for expecting that God would grant such a revelation, in such time and manner as His Wisdom approved.

So, then, in view of these considerations, even if we were ignorant of the Bible, reason would lead us to expect and to be on the lookout for some such revelation as the Bible claims to be. And furthermore, noting the order and harmony of the general creation, as in grand procession the spheres and systems keep time and place, we cannot but conclude that the minor irregularities, such as earthquakes, cyclones, etc., are but indications that the working together of the various elements in this world is not at present perfect. An assurance that all will ultimately be perfect and harmonious on earth as in the heavens, with some explanation why it is not so at present, are requests which are not unreasonable for reasoning men to ask, nor for the Creator, whose Wisdom, Power and Benevolence are demonstrated, to answer. Hence we should expect the revelation sought to include such an assurance and such an explanation.

God's Character Perfect in Justice, Wisdom, Love and Power.

Having established the reasonableness of expecting a revelation of God's will and Plan concerning our race, we will examine in the next chapter the general character of the Bible, which claims to be just such a revelation. And if it presents the character of God in perfect harmony with what reason, as above considered, dictates, we should conclude that it thus proves itself to be the needed and reasonably expected revelation from God, and should then accept its testimony as such. If of God, its teachings, when fully appreciated, will accord with His character, which reason assures us is perfect in Wisdom, Justice, Love and Power.

"Ye curious minds, who roam abroad,
And trace creation's wonders o'er,
Confess the footsteps of your God,
And bow before Him, and adore.

"The heavens declare Thy glory, Lord;
In every star Thy wisdom shines;
But when our eyes behold Thy Word,
We read Thy name in fairer lines."

BIBLE AS A DIVINE REVELATION

VIEWED IN THE LIGHT OF REASON.

THE Bible is the torch of civilization and liberty. Its influence for good in society has been recognized by the greatest statesmen, even though they for the most part have looked at it through the various glasses of conflicting creeds, which, while upholding the Bible, grievously misrepresent its teachings. The grand old Book is unintentionally but wofully misrepresented by its friends, many of whom would lay down life on its behalf; and yet they do it more vital injury than its foes, by claiming its support to their long-revered misconceptions of its Truth, received through the traditions of their fathers. Would that such would awake, re-examine their oracle, and put to confusion its enemies by disarming them of their weapons!

Since the light of nature leads us to expect a fuller revelation of God than that which nature supplies, the reasonable, thinking mind will be prepared to examine the claims of anything purporting to be a Divine revelation, which bears a reasonable surface evidence of the truthfulness of such claims. The Bible claims to be such a revelation from God, and it does come to us with sufficient surface evidence as to the probable correctness of its claims, and gives us a reasonable hope that closer investigation will disclose more complete and positive evidence that it is indeed the Word of God.

The Bible Has Outlived the Storms of Thirty Centuries.

The Bible is the oldest book in existence; it has outlived the storms of thirty centuries. Men have endeavored by every means possible to banish it from the face of the earth; they have hidden it, buried it, made it a crime punishable with death to have it in possession, and the most bitter and relentless persecutions have been waged against those who had faith in it, but still the Book lives. To-day, while many of its foes slumber in death, and hundreds of volumes written to discredit it and to overthrow its influences are long since forgotten, the Bible has found its way into every nation and language of earth, over two hundred different translations of it having been made. The fact that this Book has survived so many centuries, notwithstanding such unparalleled efforts to banish and destroy it, is at least strong circumstantial evidence that the great Being whom it claims as its Author has also been its Preserver.

It is also true that the moral influence of the Bible is uniformly good. Those who become careful students of its pages are invariably elevated to a purer life. Other writings upon religion and the various sciences have done good and have ennobled and blessed mankind, to some extent; but all other books combined have failed to bring the joy, peace and blessing to the groaning creation that the Bible has brought to both the rich and the poor, to the learned and the unlearned. The Bible is not a book to be read merely; it is a book to be studied with care and thought; for God's thoughts are higher than our thoughts, and His ways than our ways. And if we would comprehend the Plan and thoughts of the infinite God, we must bend all our energies to that important work. The richest treasures of truth do not always lie on the surface.

This Book throughout constantly points and refers to one prominent character, Jesus of Nazareth, who, it claims, was the Son of God. From the beginning to end His name, and office, and work are made prominent. That a man called Jesus of Nazareth lived, and was somewhat noted, about the time indicated by the writers of the Bible, is a fact of history outside the Bible, and it is variously and fully corroborated. That this Jesus was crucified because He had rendered Himself offensive to the Jews and their priesthood is a further fact established by history outside the evidence furnished by the New Testament writers. The writers of the New Testament (except Paul and Luke) were the personal acquaintances and disciples of Jesus of Nazareth, whose doctrines their writings set forth.

The Existence of a Book Implies Motive on the Part of the Writer.

The existence of any book implies motive on the part of the writer. We therefore inquire, What motives could have inspired these men to espouse the cause of this person? He was condemned to death and crucified as a malefactor by the Jews, the most religious among them assenting to and demanding His death, as one unfit to live. And in espousing His cause, and promulgating His doctrines, these men braved contempt, deprivation and bitter persecution, risked life itself, and in some cases even suffered martyrdom.

Admitting that while He lived Jesus was a remarkable person, in both His life and His teaching, what motive could there have been for any to espouse His cause after He was dead?—especially when His death was so ignominious? And if we suppose that these writers invented their narratives, and that Jesus was their imaginary or ideal hero, how absurd it would be to suppose that sane men, after claiming that He was the Son of God, that He had been begotten in a supernatural way, had supernatural powers by which He had healed lepers, restored sight to those born blind, caused the deaf to hear, and even awakened the dead—how very absurd to suppose that they would wind up the story of such a character by stating that a little band of His enemies executed Him as a felon, while all His friends and disciples, and among them the writers themselves, forsook Him and fled in the trying moment!

The fact that profane history does not agree in some respects with these writers should not lead us to regard their records as untrue. Those who do thus conclude should assign and prove some motive on the part of these writers for making false statements. What motives could have prompted them? Could they reasonably have hoped thereby for fortune, or fame, or power, or any earthly advantage? The poverty of Jesus' friends, and the unpopularity of their hero Himself with the great religionists of Judea, contradict such a thought; while the facts that He died as a malefactor, a disturber of the peace, and that He was made of no reputation, held forth no hope of enviable fame or earthly advantage to those who should attempt to re-establish His doctrine.

On the contrary, if such had been the object of those who preached Jesus, would they not speedily have given it up when they found that it brought disgrace, persecution, imprisonment, stripes and even death? Reason plainly teaches that men who sacrificed home, reputation, honor and life; who lived not for present gratification; but whose central aim was to elevate their fellow-men, and who inculcated morals of the highest type, were not only possessed of a motive, but further that their motive must have been pure and their object grandly sublime. Reason further declares that the testimony of such men, actuated only by pure and good motives, is worthy of ten times the weight and consideration of ordinary writers. Nor were these men fanatics; they were men of sound and reasonable mind, and furnished in every case a reason for their faith and hope; and they were perseveringly faithful to those reasonable convictions.

What Astonishes Those Who Presume the Bible to Be a Manufactured History.

And what we have here noticed is likewise applicable to the various writers of the Old Testament. They were, in the main, men notable for their fidelity to the Lord; and this history as impartially records and reproves their weaknesses and shortcomings as it commends their virtues and faithfulness. This must astonish those who presume the Bible to be a manufactured history, designed to awe men into reverence of a religious system. There is a straightforwardness about the Bible that stamps it as Truth. Knaves, desirous of representing a man as great, and especially if desirous of presenting some of his writings as inspired of God, would undoubtedly paint such a one's character blameless and noble to the last degree. The fact that such a course has not been pursued in the Bible is **reasonable** evidence that it was not fraudulently gotten up to deceive.

Having, then, reason to **expect** a revelation of God's will and Plan, and having found that the Bible, which claims to be that revelation, was written by men whose motives we see no reason to impugn, but which, on the contrary, we see reason to approve, let us examine the character of the writings claimed as inspired, to see whether their teachings correspond with the character we have **reasonably** imputed to God, and whether they bear internal evidence of their truthfulness.

The first five books of the New Testament and several of the Old Testament are narratives or histories of facts known to the writers and vouched for by their characters. It is manifest to all that it did not require a special revelation simply to tell the truth with reference to matters with which they were intimately and fully acquainted. Yet, since God desired to make a revelation to men, the fact that these histories of passing events have a bearing on that revelation would be a sufficient ground to make the inference a reasonable one, that God would supervise, and so arrange, that the honest writer whom He selected for the work should be brought in contact with the needful facts. The credibility of these historic portions of the Bible rests almost entirely upon the characters and motives of their writers. Good men will not utter falsehoods. A pure fountain will not give forth bitter waters. And the united testimony of these writings silences any suspicion that their authors would say or do evil, that good might follow.

Reason for Recording Certain Facts of History Considered Indelicate.

It in no way invalidates the truthfulness of certain books of the Bible, such as Kings, Chronicles, Judges, etc., when we say that they are simply truthful and carefully kept histories of prominent events and persons of their times. When it is remembered that the Hebrew Scriptures contain history, as well as the Law and the prophecies, and that their histories, genealogies, etc., were the more explicit in detailing circumstances because of the expectancy that the promised Messiah would come in a particular line from Abraham, we see a reason for the recording of certain facts of history considered indelicate in the light of this twentieth century.

For instance, a clear record of the origin of the nations of the Moabites and of the Ammonites, and of their relationship to Abraham and the Israelites, was probably the necessity in the historian's mind for a full history of their nativity. (Gen. 19:36-38.) Likewise, a very detailed account of Judah's children is given, of whom came David, the king, through whom the genealogy of Mary, Jesus' mother, as well as that of Joseph, her husband (Luke 3:23, 31, 33, 34; Matt. 1:2-16), is traced back to Abraham. Doubtless the necessity of thoroughly establishing the pedigree was the more important, since of this tribe (Gen. 49:10) was to come the ruling King of Israel, as well as the promised Messiah, and hence the minutiæ of detail not given in other instances.—Gen. 38.

There may be similar or different reasons for other historic facts recorded in the Bible, of which by and by we may see the utility, which, were it not a history, but simply a treatise on morals, might without detriment be omitted; though no one can reasonably say that the Bible anywhere countenances impurity. It is well, furthermore, to remember that the same facts may be more or less delicately stated in any language; and that while the translators of the Bible were, rightly, too conscientious to omit any of the record, yet they lived in a day less particular in the choice of refined expressions than ours; and the same may be surmised of the early Bible times and habits of expression. Certainly the most fastidious can find no objection on this score to any expression of the New Testament.

The Books of Moses and the Laws Therein Promulgated.

The first five books of the Bible are known as the Five Books of Moses, though they nowhere mention his name as their author. That they were written by Moses, or under his supervision, is a reasonable inference; the account of his death and burial being properly added by his secretary. The omission of the positive statement that these books were written by Moses is no proof against the thought; for had another written them to deceive and commit a fraud, he would surely have claimed that they were written by the great leader and statesman of Israel, in order to make good his imposition.—See Deut. 31:9-27.

Of one thing we are certain, Moses did lead out of Egypt the Hebrew nation. He did organize them as a nation under the laws set forth in these books; and the Hebrew nation, by common consent, for over three thousand years, has claimed these books as a gift to them from Moses, and has held them so sacred that a jot or tittle must not be altered—thus giving assurance of the purity of the text.

These writings of Moses contain the only credible history extant of the epoch which it traverses. Chinese history affects to begin at creation, telling how God went out on the water in a skiff, and, taking in His hand a lump of earth, cast it into the water. That lump of earth, it claims, became this world, etc. But the entire story is so devoid of reason that the merest child of intelligence would not be deceived by it. On the contrary, the account given in Genesis starts with the reasonable assumption that a God, a Creator, an intelligent First Cause, already existed. It treats not of God's having a beginning, but of His work and of its beginning and its systematic, orderly progress—"In the beginning God created the heavens and the earth."

Then, stepping over the origin of the earth without detail or explanation, the narrative of the six days [epochs] of preparing it for man proceeds. That account is substantially corroborated by the accumulating light of science for four thousand years; hence it is far more reasonable to accept the claim that its author, Moses, was Divinely inspired, than to assume that the intelligence of one man was superior to the combined intelligence and research of the rest of the race in three thousand years since, aided by modern implements and millions of money.

Look next at the system of laws laid down in these writings. They certainly were without an equal, either in their day or since, until this twentieth century; and the laws of this century are based upon the principles laid down in the Mosaic Law, and framed in the main by men who acknowledge the Mosaic Law as of Divine origin.

The Ten Commandments a Brief Synopsis of the Whole Law.

The Decalogue is a brief synopsis of the whole Law. Those Ten Commandments enjoin a code of worship and morals that must strike every student as remarkable; and if never before known, and now found among the ruins and relics of Greece, or Rome, or Babylon (nations which have risen and fallen again, long since those laws were given), they would be regarded as marvelous if not supernatural. But familiarity with them and their claims has begotten measurable indifference, so that their real greatness is unnoticed except by the few. True, those commandments do not teach of Christ; but they were given, not to Christians, but to Hebrews; not to teach faith in a Ransom, but to convince men of their sinful state; and need of a Ransom. And the substance of those commandments was grandly epitomized by the illustrious founder of Christianity, in the words, "Thou shalt love the Lord thy God with

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all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" and "Thou shalt love thy neighbor as thyself."—Mark 12:30, 31.

The government instituted by Moses differed from all others, ancient and modern, in that it claimed to be that of the Creator Himself, and the people were held accountable to Him; their laws and institutions, civil and religious, claimed to emanate from God, and, as we shall presently see, were in perfect harmony with what reason teaches us to be God's character. The Tabernacle, in the centre of the camp, had in its "Most Holy" apartment a manifestation of Jehovah's presence as their King, whence by supernatural means they received instruction for the proper administration of their affairs as a nation. An order of priests was established, which had complete charge of the Tabernacle, and through them alone access and communion with Jehovah was permitted.

The first thought of some in this connection would perhaps be, "Ah! there we have the object of their organization; with them, as with other nations, the priests ruled the people, imposing upon their credulity and exciting their fears for their own honor and profit." But hold, friend; let us not too hastily assume anything. Where there is such good opportunity for testing this matter by the facts, it would not be reasonable to jump to conclusions with it the facts. The unanswerable evidences are contrary to such suppositions. The rights and the privileges of the priests were limited; they were given no civil power whatever, and wholly lacked opportunity for using their office to impose upon the rights or consciences of the people; and this arrangement was made by Moses, a member of the priestly line.

Israel's Government Different from Any Before or Since.

As God's representative in bringing Israel out of Egyptian bondage, the force of circumstances had centralized the government in his hand, and made the meek Moses an autocrat in power and authority, though from the meekness of his disposition he was in fact the overworked servant of the people, whose very life was being exhausted by the onerous cares of his position. At this juncture a civil government was established, which was virtually a democracy. Let us not be misunderstood; regarded as unbelievers would esteem it, Israel's government was a democracy, but regarded in the light of its own claims, it was a Theocracy, i.e., a Divine Government; for the laws given by God, through Moses, permitted of no amendments; they must neither add to nor take from their code of laws. Thus seen, Israel's government was different from any other civil government, either before or since.

"The Lord said unto Moses, Gather unto Me seventy men of the elders of Israel, whom thou knowest to be elders of the people and officers over them; and bring them unto the Tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there, and I will take of the spirit which is upon thee and will put it upon them, and they shall bear the burden of the people with thee, that thou bear it not alone." (Num. 11:16, 17. See also verses 24 to 30 for an example of true and guileless statesmanship and meekness.) Moses, rehearsing this matter, says, "So I took the chief of your tribes, wise men, and known [of influence], and made them heads over you; captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes."—Deut. 1:15; Exod. 18:13-26.

History of Other Nations Shows No Equal to Israel's.

Thus it appears that this distinguished lawgiver, so far from seeking to perpetuate or increase his own power by placing the government of the people under the control of his direct relatives, of the priestly tribe, to use their religious authority to fetter the rights and liberties of the people, on the contrary, introduced to the people a form of government calculated to cultivate the spirit of liberty. The histories of other nations and rulers show no parallel to this. In every case the ruler has sought his own aggrandizement and greater power. Even in instances where such have aided in establishing republics, it has appeared from subsequent events that they did it through policy, to obtain favor with the people, and to perpetuate their own power.

Circumstanced as Moses was, any ambitious man, governed by policy and attempting to perpetuate a fraud upon the people, would have worked for greater centralization of power in himself and his family; especially as this would have seemed an easy task from the religious authority being already in that tribe, and from the claim of this nation to be governed by God, from the Tabernacle. Nor is it supposable that a man capable of forming such laws, and of ruling such a people, would be so dull of comprehension as not to see what the tendency of his course would be. So completely was the government of the people put into their own hands, that though it was stipulated that the weightier cases which those governors could not decide were to be brought unto Moses, yet they themselves were the judges as to what cases went before Moses—"The cause which is too hard for you, bring it unto me, and I will hear it."—Deut. 1:17.

Thus seen, Israel was a republic whose officers acted under a Divine commission. And to the confusion of those who ignorantly claim that the Bible sanctions an established empire rule over the people, instead of "a government of the people by the people," be it noted that this republican form of civil government continued for over four hundred years. And it was then changed for that of a kingdom at the request of "The Elders," without the Lord's approval, who said to Samuel, then acting as a sort of informal president, "Hearken unto the voice of the people in all that they shall say unto thee, for they have not rejected thee, but they have rejected Me, that I should not reign over them."

At God's instance Samuel explained to the people how their rights and liberties would be disregarded, and how they would become servants by such a change; yet they had become infatuated with the popular idea, illustrated all around them in other nations. (1 Sam. 8:6-22.) In considering this account of their **desire** for a king, who is not impressed with the thought that Moses could have firmly established himself at the head of a great empire without difficulty?

While Israel as a whole constituted one nation, yet the tribal division was ever recognized after Jacob's death. Each family, or tribe, by common consent, elected or recognized certain members as its representatives, or chiefs. This custom was continued even through their long slavery in Egypt. These were called chiefs or elders, and it was to these that Moses delivered the honor and power of civil government; whereas, had he desired to centralize power in himself and his o n family, these would have been the last men to honor with power and office.

The instructions given those appointed to civil rulership as from God are a model of simplicity and purity. Moses declares to the people, in the hearing of these judges, "I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger [foreigner] that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's; and the cause that is too hard for you, bring it unto me, and I will hear it." (Deut. 1:16, 17.) Such hard cases were, after Moses' death, brought directly to the Lord through the High Priest, the answer being Yes or No, by the Urim and Thummim.

In view of these **facts**, what shall we say of the theory which suggests that these books were written by knavish priests to secure to themselves influence and power over the people? Would such men for such a purpose forge records destructive to the very aims they sought to advance—records which prove conclusively that the great Chief of Israel, and one of their own tribe, at the instance of God, cut off the priesthood from civil power by placing that power in the hands of the people? Does any one consider such a conclusion reasonable?

Moses' Law Provided for a Restitution of Property Every Fiftieth Year.

Again, it is worthy of note that the laws of the most advanced civilization, in this twentieth century, do not more carefully provide that rich and poor shall stand on a common level in accountability before the civil law. Absolutely no distinction was made by Moses' Law. And as for the protection of the people from the dangers incident to some becoming very poor and others excessively wealthy and powerful, no other national law has ever been enacted which so carefully guarded this point. Moses' Law provided for a restitution every fiftieth year—their Jubilee year. This law, by preventing the absolute alienation of property, thereby prevented its accumulation in the hands of a few. (Lev. 25:9, 13-23, 27-30.) In fact, they were taught to consider themselves brethren, and to act accordingly; to assist each other without compensation, and to take no usury of one another.—See Exod. 22:25; Lev. 25:36; Num. 26:52-56.

All the Laws were made public, thus preventing designing men from successfully tampering with the rights of the people. The Laws were exposed in such a manner that any one who chose might copy them; and, in order that the poorest and most unlearned might not be ignorant of them, it was made the duty of the priests to read them to the people at their septennial festivals. (Deut. 31:10-13.) Is it reasonable to suppose that such laws and arrangements were designed by bad men, or by men scheming to defraud the people of their liberties and happiness? Such an assumption would be unreasonable.

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WHERE ARE THE DEAD?

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In its regard for the rights and interests of foreigners and of enemies, the Mosaic Law was thirty-two centuries ahead of its times—if indeed the laws of the most civilized of to-day equal it in fairness and benevolence. We read:

"Ye shall have one manner of Law as well for the stranger [foreigner] as for one of your own country; for I am the Lord your God."—Exod. 12:49; Lev. 24:22.

"And if a stranger sojourn with thee in your land, ye shall not vex him; but the stranger that dwelleth with you shall be unto you as one born among you; and thou shalt love him as thyself, for ye were strangers in the land of Egypt."—Lev. 19:33, 34.

"If thou meet thine **enemy's** ox or his **ass** going astray, thou shalt surely bring it back to him again. If thou see the ass of him that **hateth thee** lying under his burden, wouldst thou cease to leave thy business and help him? Thou shalt surely leave it, to join with [assist] him."—Exod. 23:4, 5, margin.

Even the dumb animals were not forgotten. Cruelty to these as well as to human beings was prohibited strictly. An ox must not be muzzled while threshing the grain, for the good reason that any laborer is worthy of his food. Even the ox and the ass must not plow together, because so unequal in strength and tread; it would be cruelty. Their rest was also provided for.—Deut. 25:4; 22:10; Exod. 23:12.

The priesthood may be claimed by some to have been a selfish institution, because the tribe of Levi was supported by the annual tenth, or tithe, of the individual produce of their brethren of the other tribes. This fact, stated thus, is an unfair presentation too common to skeptics, who, possibly ignorantly, thereby misrepresent one of the most remarkable evidences of God's part in the organization of that system; and that it was not the work of a selfish and scheming priesthood. Indeed, it is not infrequently misrepresented by a modern priesthood, which urges a similar system now, using that as a precedent, without mentioning the conditions upon which it was founded, or its method of payment.

It was, in fact, founded upon the strictest equity. When Israel came into possession of the land of Canaan, the Levites certainly had as much right to a share of the land as the other tribes; yet, by God's express command, they got none of it, except certain cities or villages for residence, scattered among the various tribes, whom they were to serve in religious things. Nine times is this prohibition given, before the division of the land. Instead of the land, some equivalent should surely be provided them, and the **tithe** was therefore this reasonable and just provision. Nor is this all. The tithe, though, as we have seen, a just debt, was not enforced as a tax, but was to be paid as a voluntary contribution. And no threat bound them to make those contributions; all depended upon their conscientiousness. The only exhortations to the people on the subject are as follows:

"Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth." (Deut. 12:19.) "And the Levite that is within thy gates, thou shalt not forsake him; for he hath no part nor inheritance with thee" [in the land].—Deut. 14:27.

God Was the Author of the Jewish Laws.

Is it, we ask, reasonable to suppose that this order of things would have been thus arranged by selfish and ambitious priests?—an arrangement to disinherit themselves and to make them dependent for support upon their brethren Does not reason teach us to the contrary?

In harmony with this, and equally inexplicable on any other grounds than those claimed—that God is the author of those laws—is the fact that no special provision was made for honoring the priesthood. In nothing would impostors be more careful than to provide reverence and respect for themselves, and severest penalties and curses upon those who misused them. But nothing of the kind appears; no special honor, or reverence, or immunity from violence or insult, is provided.

The common Law, which made no distinction between classes, and was no respecter of persons, was their only protection. This is the more remarkable because the treatment of servants, and strangers, and the aged, was the subject of special legislation. For instance, Thou shalt not vex nor oppress a **stranger, or widow, or fatherless child**; for if they cry at all unto Me [to God] I will surely hear their cry; and My wrath shall wax hot, and I will kill you with the sword, and your wives shall be widows and your children fatherless. (Exod. 22:21-24; 23:9; Lev. 19:33, 34.) "Thou shalt not oppress an **hired servant** that is poor and needy, whether he be of thy brethren, or of strangers that are in thy land, within thy gates. At his day thou shalt give him his hire, neither shall the sun go down upon it, for he is poor, and setteth his heart upon it, lest he cry against thee unto the Lord and it be sin unto thee." (Lev. 19:13; Deut. 24:14, 15; Exod. 21:26, 27.) "Thou shalt rise up before the hoary head and honor the face of the old man." (Lev. 19:32. See also Lev. 19:14.) All this, yet nothing special for Priests, or Levites, or their tithes.

The Laws Were a Marvelous Arrangement of Wisdom and Justice.

The sanitary arrangements of the Law, so needful to a poor and long-oppressed people, together with the arrangements and limitations respecting clean and unclean animals which might or might not be eaten, are remarkable, and would, with other features, be of interest if space permitted their examination, as showing that Law to have been abreast with, if not in advance of, the latest conclusions of medical science on the subject. The Law of Moses had also a typical character, which we must leave for future consideration; but even our hasty glance has furnished overwhelming evidence that this Law, which constitutes the very framework of the entire system of revealed religion, which the remainder of the Bible elaborates, is truly a marvelous display of wisdom and justice, especially when its date is taken into consideration.

In the light of reason, all must admit that it bears no evidence of being the work of wicked, designing men, but that it corresponds exactly with what nature teaches to be the character of God. It gives evidence of His Wisdom, Justice and Love. And further, the evidently pious and noble lawgiver, Moses, denies that the Laws were his own, and attributes them to God.—Exod. 24:12; Deut. 9:9-11; Exod. 26:30; Lev. 1:1.

In view of his general character, and his commands to the people not to bear false witness, and to avoid hypocrisy and lying, is it reasonable to suppose that such a man bore false witness and palmed off his own views and laws for those of God? It should be remembered also that we are examining the present copies of the Bible, and that therefore the integrity for which it is so marked applies equally to the successors of Moses; for though bad men were among those successors, who did seek their own and not the people's good, it is evident that they did not tamper with the Sacred Writings, which are pure to this day.

The Prophets of the Bible.

Glance now at the general character of the prophets of the Bible and their testimonies. A rather remarkable fact is that the prophets, with few exceptions, were not of the priestly class; and that in their day their prophecies were generally repugnant to the degenerating and time-serving priesthood, as well as to the idolatrously inclined people. The burden of their messages from God to the people was generally reproof for sin, coupled with warnings of coming punishments, intertwined with which we find occasional promises of future blessings, after they should be cleansed from sin and should return to favor with the Lord. Their experiences, for the most part, were far from enviable; they were generaliy reviled, many of them being imprisoned and put to violent deaths. (See 1 Kings 18:4, 10, 17, 18; 19:10; Jer. 38:6; Heb. 11:32-38.) In some instances it was years after their death before their true character as God's prophets was recognized. But we speak thus of the prophetic writers whose utterances claim to be the direct inspiration of Jehovah.

When it is remembered that these prophets were mainly laymen, drawing no support from the tithes of the priestly tribe; and when, added to this, is the fact that they were frequently not only the reprovers of kings and judges, but also of priests (though they reproved not the office, but the personal sins of the men who filled it), it becomes evident that we could not reasonably decide that these prophets were parties to any league of priests, or others, to fabricate falsehood in the name of God. Reason, in the light of facts, contradicts such a suspicion.

If, then, we find no reason to impeach the motives of the various writers of the Bible, but find that the spirit of its various parts is righteousness and truth, let us next proceed to inquire whether there exists any link, or bond of union, between the records of Moses, those of the other prophets, and those of the New Testament writers. If we shall find one common line of thought interwoven throughout the Law and the Prophets and the New Testament writings, which cover a period of fifteen hundred years, this, taken in connection with the character of the writers, will be a good reason for admitting their claim—that they are Divinely inspired — particularly if the theme common to all of them is a grand and noble one, comporting well with what sanctified common sense teaches regarding the character and attributes of God.

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EPOCHS AND DISPENSATIONS

MARKED IN THE DEVELOPMENT OF THE DIVINE PLAN.

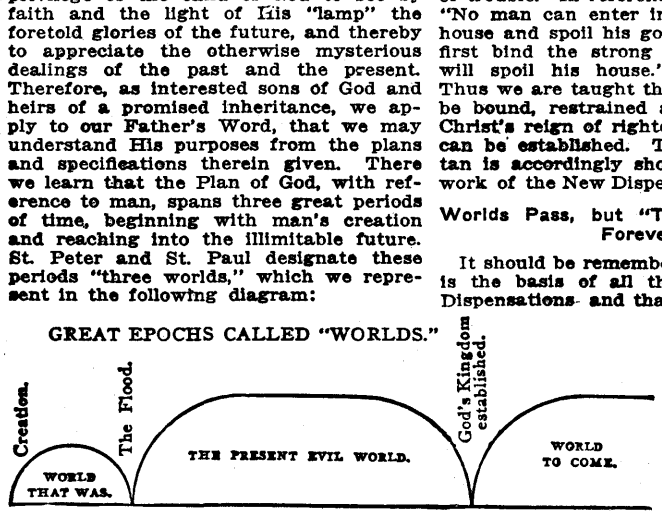
AS some ignorantly misjudge the skill and wisdom of a great architect and builder by his unfinished work, so also many in their ignorance now misjudge God by His unfinished work; but by and by, when the rough scaffolding of evil, which has been permitted for man's discipline, and which shall finally be overruled for his good, has been removed, and the rubbish cleared away, God's finished work will universally declare His Infinite Wisdom and Power; and His plans will be seen to be in harmony with His glorious character.

Fixedness of Jehovah's Purposes.

Since God tells us that He has a definitely fixed purpose, and that all His purposes shall be accomplished, it behooves us, as His children, to inquire diligently what those plans are, that we may be found in harmony with them. Notice how emphatically Jehovah affirms the fixedness of His purpose: "Jehovah of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it be." "The Lord of hosts hath purposed, and who shall disannul it?" "I am God, and there is none else; I am God, and there is none like Me. . . . My counsel shall stand, and I will do all My pleasure. . . . Yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa. 14:24-27; 46:9-11.) Therefore, however haphazard or mysterious God's dealings with men may appear, those who believe this testimony of His Word must acknowledge that His original and unalterable Plan has been, and still is, progressing systematically to completion.

While the mass of mankind, groping in the darkness of ignorance, must await the actual developments of God's Plan before they can realize the glorious character of the Divine Architect, it is the privilege of the child of God to see by faith and the light of His "lamp" the foretold glories of the future, and thereby to appreciate the otherwise mysterious dealings of the past and the present. Therefore, as interested sons of God and heirs of a promised inheritance, we apply to our Father's Word, that we may understand His purposes from the plans and specifications therein given. There we learn that the Plan of God, with reference to man, spans three great periods of time, beginning with man's creation and reaching into the illimitable future. St. Peter and St. Paul designate these periods "three worlds," which we represent in the following diagram:

GREAT EPOCHS CALLED "WORLDS."



These three great Epochs represent three distinct manifestations of Divine Providence. The first, from creation to the flood, was under the ministration of angels, and is called by St. Peter "the world that was."—2 Pet. 3:6.

The second great Epoch, from the flood to the establishment of the Kingdom of God, is under the limited control of Satan, "the prince of this World," and is, therefore, called "this present evil World."—Gal. 1:4; 2 Pet. 3:7.

The third is to be a "World without end" (Isa. 45:17) under Divine administration, the Kingdom of God, and is called "The World to come—wherein dwelleth righteousness."—Heb. 2:5; 2 Pet. 3:13.

The Three Great Worlds.

The First of these periods, or worlds, under the ministration of angels, was a failure; the Second, under the rule of Satan, the Usurper, has been indeed an "evil World"; but the Third will be an era of righteousness and of blessing to all the families of the earth.

The last two of these "Worlds" are most particularly mentioned, and the statements relative to them are in strong contrast. The present, or second period, is called "the present evil World," not because there is nothing good in it, but because in it evil is permitted to predominate. "Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Mal. 3:15.) The third World or Epoch is mentioned as "The World to come, wherein dwelleth righteousness"—not because there will be no evil in it, but because evil will not predominate. The blotting out of evil will be gradual, requiring all of the first thousand years. Evil will not rule then; it will not prosper; it will no longer be the wicked that will flourish; but "the righteous shall flourish" (Psa. 72:7), the "obedient shall eat the good of the land" (Isa. 1:19), and "the evil doer shall be cut off."—Psa. 37:9.

Thus seen, the next Dispensation is to be so dissimilar as to be the very reverse of the present one in almost every particular. Our Lord's words show why there is to be a difference between the present and the future Dispensations. It is because He will be the Prince or Ruler of the World to come, that in it righteousness and truth will prosper; while, because Satan is the prince (ruler) of the present evil World, evil prospers and the wicked flourish. It is because, as Jesus said, "the prince of this World" "hath nothing in Me"—and consequently no interest in His followers except to oppose, tempt, annoy and buffet them (John 14:30; 2 Cor. 12:7)—that in this present evil World or Epoch, whosoever will live godly shall suffer persecution, while the wicked flourish like a green bay tree.—2 Tim. 3:12; Psa. 37:35.

Kingdom to be Set Up on Earth In Next World.

Jesus said, "My Kingdom is not of this World," and until the era or "World to come" does come, Christ's Kingdom will not control the earth. And for this we are taught to hope and pray, "Thy Kingdom come, Thy will be done on earth." Satan is the "ruler of the darkness of this World," and therefore "darkness covers the earth and gross darkness the people." He now rules and works in the hearts of the children of disobedience.—Eph. 2:2; 6:12.

There must be some very important part of the great Architect's Plan for man's salvation not yet fully developed—else the New Prince and the New Dispensation would have been long ago introduced. Why it was postponed for an appointed time, and also the manner of the change from the present dominion of evil under Satan to that of righteousness under Christ, are points of interest which will be more fully shown hereafter. Suffice it now to say that the kingdoms of this World, now subject to Satan, are at the proper time to become the kingdoms of our Lord and of His Christ.—Rev. 11:15.

The context shows that the transfer will be accomplished by a general time of trouble. In reference to it, Jesus said, "No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man, and then he will spoil his house." (Mark 3:22-27.) Thus we are taught that Satan must first be bound, restrained and deposed before Christ's reign of righteousness and peace can be established. This binding of Satan is accordingly shown to be the first work of the New Dispensation.—Rev. 20:2.

Worlds Pass, but "The Earth Abideth Forever."

It should be remembered that this earth is the basis of all these "Worlds" and Dispensations and that though ages pass and Dispensations change, still the earth continues—"The earth abideth forever." (Eccl. 1:4.) Carrying out the same figure, St. Peter calls each of these periods a separate Heavens and Earth. Here the word Heavens symbolizes the higher or spiritual controlling powers, and Earth symbolizes human government and social arrangements. Thus the First Heavens and Earth, or the order and arrangement of things then existing, having served their purpose, ended at the flood. But the physical heavens (sky and atmosphere), and the physical earth, did not pass away—they remained.

So likewise the present World (heavens and earth) will pass away with a great noise, fire and melting—confusion, trouble and dissolution. The strong man (Satan), being bound, will struggle to retain his power. The present order or arrangement of government and society, not that of the physical sky and earth, will pass away. The present Heavens (powers of spiritual control) must give place to the "New Heavens"—Christ's spiritual control, soon to be established.

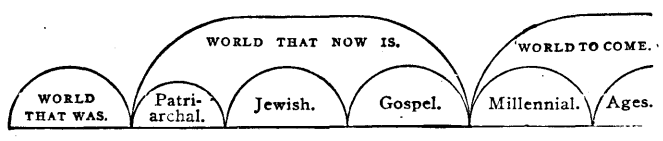
The present Earth (human society as now organized under Satan's control) must (symbolically) melt and be dissolved, in the beginning of the "Day of the Lord," which "shall burn as an oven." (Mal. 4:1.) It will be succeeded by "a New Earth," i.e., society reorganized in harmony with earth's new Prince—Christ. Righteousness, peace and love will rule among men when present arrangements have given place to the new and better Kingdom, the basis of which will be the strictest Justice.

Third World to be Under Control of Christ.

St. Paul was given a glimpse of the next Dispensation, or, as he calls it, "the World to come." He says he was "caught away" (physically or mentally, or both, he could not tell, things were so real to his view) down the stream of time to the new condition of things, the "New Heaven," hence the "Third Heaven." He thus saw things as they will be under the spiritual control of Christ, things which he might not disclose. (2 Cor. 12:2-4.) Doubtless these were the same things which St. John afterward saw, and was permitted to express to the Church in symbols, which may be understood only as they become due. St. John, in the revelation given to him by our Lord on the Isle of Patmos, was in vision carried down through this Christian Age and its changing scenes of Church and State to the end of the present evil World, or Epoch, and there in prophetic visions he saw Satan bound, Christ reigning, and the New Heaven and the New Earth established; for the former Heaven and Earth were passed away.—Rev. 21:1.

Ages or Dispensations.

We now notice the Ages into which these great Epochs are subdivided, as illustrated in the diagram below:



The First of these great Epochs ("Worlds") was not subdivided; God's method of dealing with men did not vary during all that time—from Adam's fall to the flood. God had given man His law written in his very nature; but after he had sinned He left him measurably to his own course, which was downward, "evil, and that continually," that thus man might realize his folly, and that the wisdom of God in commanding absolute obedience might be made manifest. That Dispensation ended with a flood, which took away all but faithful Noah and his family. Thus the first Dispensation not only manifested the disastrous effects of sin, but showed that the tendency of sin is downward to greater degradation and misery, and proves the necessity of Jehovah's interposition, if the recovery of "that which was lost"—Man's First Estate—is ever to be accomplished.

The Second Epoch, or "World that now is," includes three Ages, each a step in the Plan of God for the overthrow of evil. Each step is higher than that preceding it, and carries the Plan forward and nearer to completion.

The Third Great Epoch—"the World to come"—future from the second advent of Christ, comprises the Millennial Age, or "Times of Restitution"; and following it are other "Ages to come," the particulars of which are not revealed. Present revelations treat of man's recovery from sin, and not of the eternity of glory and blessing to follow.

Some of the Stately Steppings of God.

The first Age in the "World that now is" we call the Patriarchal Age, or Dispensation, because during that period God's dealings and favors were with a few individuals only, the remainder of mankind being almost ignored. Such favored ones were the patriarchs Noah, Abraham, Isaac and Jacob. Each of these in turn seems to have been God's favored one. At the death of Jacob that Age or Order of dealing ended. At Jacob's death his descendants were first called "the twelve tribes of Israel," and were together recognized of God as His "peculiar people"; and through typical sacrifices they were typically "a holy nation," separated from other nations for a particular purpose, and therefore to enjoy certain special favors.

The time allotted to this feature of the Divine Plan, beginning here and ending at the death of Christ, we designate the Jewish Age, or the Law Dispensation. During that Age God specially blessed that nation. He gave them His Law; He made a special Covenant with them; He gave them the Tabernacle, whose shekinah glory in the Most Holy represented Jehovah's presence with them as their Leader and King. To them He sent the Prophets, and finally His Son. Jesus performed His miracles and taught in their midst, and would neither go to others Himself nor permit His disciples to go to the surrounding nations. He sent them out, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." (Matt. 10:5, 6.) And again He said, "I am not sent but unto the lost sheep of the house of Israel."—Matt. 15:24.

Christian Dispensation Began at Jesus' Death.

That this national favor ended with their rejection and crucifixion of Jesus is shown by Jesus' words when, five days before His crucifixion, He declared, "Your house is left unto you desolate."—Matt. 23:38.

There, at Jesus' death, a New Age began—the Christian Age or Gospel Dispensation, wherein should be heralded good tidings of justification, not to the Jew only, but to all nations; for "Jesus Christ, by the grace of God, tasted death for every man." During this Gospel Age also there is a class called to special favor, to whom special promises are made; namely, those who by faith accept Christ Jesus as their Redeemer and Lord, following in His footsteps. The Gospel proclamation has gone hither and thither through the earth for nearly nineteen hundred years, so that it can now be said that it has been preached more or less in every nation. It has not converted nations—it was not designed to do so in this Age—but it has selected here and there some, in all a "little flock," as Jesus had foretold (Luke 12:32), "to whom it is the Father's good pleasure to give the Kingdom" in an Age to follow this.

Restoration for All in World to Follow This.

(Acts 3:19-21.)

With this Age the "present evil world" ends; and mark well that while God has been thus permitting the predominance and reign of evil, to the seeming detriment of His cause, nevertheless His deep designs have been steadily progressing according to a fixed and definite Plan, and in the exact order of the seasons which He has appointed. In the end of this Age, and the dawn of its successor, the Millennial Age, Satan is to be bound and his power overthrown, preparatory to the establishment of Christ's Kingdom and the beginning of "The world to come, wherein dwelleth righteousness."

Millennium, signifying a thousand years, is by common consent used as the name for the period mentioned in Rev. 20:4—the thousand years of Christ's reign, the First Age in the "World to come." During the Millennial Age there will be a Restitution of all things lost by the fall of Adam (Acts 3:19-21), and before its close all tears shall have been wiped away. Beyond its boundary, in the Ages of blessedness to follow, there shall be no more death, neither sorrow nor crying; neither shall there be any more pain. The former things will have passed away. (Rev. 21:4.)

God's Plan Progressive.

We have here only glanced at the mere outline of this Plan of the Ages. The more we examine it the more we will find in it perfect harmony, beauty and order. Each Age has its part to accomplish, necessary to the complete development of God's Plan as a whole. The Plan is a progressive one, gradually unfolding from Age to Age, upward and onward to the grand consummation of the original design of the Divine Architect, "who worketh all things after the counsel of His own will." (Eph. 1:11.) Not one of these great periods is an hour too long or too short for the accomplishment of its object. God is a wise economist of both time and means, though His resources are infinite; and no power, however malicious, for a moment retards or thwarts His purposes. All things, evil as well as good, under Divine supervision and overruling, are working together for the accomplishment of His sovereign will.

To an uninstructed and undisciplined mind, which can see only a little of the intricate machinery of God's Plan, it appears like anarchy, confusion and failure, just as the whole, or even a part, of an intricate machine would appear to a child. To its immature and untutored mind it is incomprehensible, and the opposite motions of its wheels and belts are but confusion. But maturity and investigation will show that the seeming confusion is beautiful harmony, working good results.

Necessary to Keep In Mind the Ages.

As we pursue our study of the Divine Plan it is essential that we keep in memory these Ages and their respective peculiarities and objects; for in no one of them can the Plan be seen, but in all of them, even as a link is not a chain, but several links united form a chain. We obtain correct ideas of the whole Plan by noting the distinctive features of each part, and thus we are enabled to "rightly divide the Word of Truth."

A statement of the Word which belongs to one Epoch, or Dispensation, should not be applied to another, as things stated of one Age are not always true of another. For instance, it would be an untruth to say of the present time that the knowledge of the Lord fills the whole earth, or that there is no need to say to your neighbor, Know the Lord. (Isa. 11:9; Jer. 31:34.) This is not true in this Age, and it cannot be true until the Lord, having come again, has established His Kingdom; for throughout this Age there have been many seducing deceptions, and we are told that even in the very end of the Age—"In the last days . . . evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. 3:1, 13.)

Kingdoms of World Not Christ's Kingdom.

A similar mistake, and a very common one, is to suppose that God's Kingdom is now established and ruling over the earth, and that His will is now done among the nations. This is manifestly far from the truth, for the kingdoms of this world are supported and enriched through oppression, injustice and deceit to as great an extent as the increasing intelligence of the people will permit. Satan, the present "Prince of this World," must yet be displaced, and these kingdoms, now under his control, must become the Kingdom of our Lord and of His Anointed, when He shall take unto Himself His great power and reign.

The succeeding chapters of The Divine Plan of the Ages continue this convincing presentation to a logical and satisfactory conclusion to even the most critical. 35c. in stamps, sent to Bible & Tract Society, Brooklyn, N. Y., will bring to you by return mail the volume, in good cloth binding. Order now.

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The Bible Students Monthly

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Religious and Scientific Gleanings

ALFALFA AS AN AIR COOLER

In the West, says the Kansas City **Journal,** many of the farmers are planting patches of alfalfa on the south side of their homes. They have found out that a field of growing alfalfa cools the temperature from ten to twenty degrees on a hot day. Alfalfa is filled with moisture and is death to hot winds, which usually come from the South. For the very opposite reason the farmers do not aim now to plant their wheat on the south side of their homes. Winds passing over wheat stubble after harvest time will raise the temperature from ten to twenty degrees. **—Scranton (Pa.) Tribune-Republican.**

A DEADLY WAR WEAPON

The Krupps, who supply guns to the German Empire and to half of the world besides, have now invented a terrible weapon known as the bomb gun. It fires a huge, very brittle bomb containing 160 pounds of chemicals. As it bursts it fills the air with poisonous gas in which no human being can live. The gases from one bomb will kill every one within a radius of 500 yards. This weapon apparently will make it impossible for soldiers to remain in the open trenches. In experiments on animals it was found that the fumes turned them green—**Exchange.**

A LIBRARY OF ONE BOOK

The Ten Commandments, the Lord's Prayer and the Sermon on the Mount contain all the law that can be found in a library of 5,000 volumes containing all the reports of decided cases printed in the English language, and all the textbooks ever issued.

There is not a statute in the California codes — political, criminal or civil — the genesis and inspiration of which cannot be found in the Bible. It has been well said: "The child who has been trained to learn and obey the Ten Commandments will acquire an uprightness of character and steadfastness of purpose attainable in no other way. The man who takes the Bible as his chart in life will be a law-abiding citizen."

The Lord's Prayer contains in its every sentence something that refers to human experience and meets human needs. In the introduction to the Sermon on the Mount "we are taught humility, soberness, meekness, holy desire, mercifulness, purity, peacefulness." In the rest of the Master's great sermon which follows we have the higher meaning of the moral law expounded and illustrated, and by its use we are enabled to understand and teach more fully the meaning of the commandments.—**Los Angeles Times.**

CATHOLIC AND PROTESTANT BIBLES

It is a very common mistake amongst both Protestants and Catholics to suppose that their Bibles are materially different. They are practically alike. The Editor has both versions in his study and uses both to advantage.

Anyone desirous of comparing the two Bibles can do so readily enough by calling at the Brooklyn Tabernacle book room, where both are supplied side by side at wholesale cost prices. Surely much of the prejudice formerly existing between Catholics and Protestants is dissolving for the oncoming day of more faithful investigation. More than half of all the troubles of the world are the results of misunderstanding.

Now that the Pope is calling upon Catholics everywhere to study the Bible, we urge upon those Protestants who have not already drifted into infidelity to begin a fresh investigation of God's Word, which through our greater intelligence and more general education is shining brighter and brighter—and this surely is a fulfillment of St. Peter's words, "We have a more sure word of prophecy, to which we do well to take heed, as unto a light which shineth in a dark place until the day dawn."—2 Pet. 1:19.

The new day of Divine blessing which the Bible so long foretold is dawning, and the manifold blessings and inventions of our day, both in temporal and spiritual matters, are but foregleams of the coming glory, which will transcend our brightest dreams. Satan will be bound. All evil influences will be brought under Divine control and the true knowledge of God shall fill the whole earth with light, joy and peace to all those who will yield submission to it.

THOUSAND-YEAR DAY OF JUDGMENT

"God hath appointed a Day in the which He will judge the world."—ACTS 17:31.

IT is not today fashionable in civilized communities to worship images; and yet in another sense it is still fashionable. There is still a great worship of man throughout the civilized world, but in a different form from that of old. No longer do we bow before wooden images, but before inward images—the images of our minds, our mental aspirations—with some, wealth and fame; with others, ease and pleasure, and with still others, the creed idols of our forefathers, miserable misrepresentations of the true God.

The Day of Judgment.

St. Paul on Mars Hill preached Jesus and the resurrection—Jesus as the Redeemer from the death sentence, making possible the resurrection of the dead by satisfying the demands of Divine Law against the sinner—the resurrection as the means or agency through which the blessing of the Savior's death will reach Adam and all the families of the earth. As we follow St. Paul's thought we will surely be blessed by his view of the Gospel.

Addressing the Gentiles, the Apostle explains that for a long time God had "winked" at Polytheism and image worship, "but now," he says, "God commandeth all men everywhere to repent." Let us note the meaning of these words. How did God "wink" at sin and idolatry? And does He still "wink" at it? And why did He change and when did He begin to command all men to repent?

The answer is that for four thousand years idolatry prevailed and God "winked" at or took no notice of it. He did not "wink" at the idolaters' dying in their ignorance and say to the devils, "Take these poor creatures who know no better! Roast them to all eternity!" Nothing of the kind. Our forefathers merely imagined that and by false reasoning convinced themselves, and twisted some texts of Scripture which they did not properly understand in support of this theory; and then they handed it down to our perplexity and to the testing of our faith in God.

God "winked" at idolatry and sin for four thousand years in the sense of not noticing it, making no comment on it, sending no reproofs, leaving the heathen in their ignorance. The only exception to this was God's dealings with the little nation of Israel. To the Jews He gave a Law Covenant which offered eternal life on the condition of their thorough obedience to the Divine law, the measure of a perfect man's ability, which they were unable to comply with; and hence they died the same as did the heathen. All went to the Bible hell—to the tomb—to **sheol,** to **hades,** the state or condition of death—an unconscious state, a "sleep."

Jesus the Redeemer.

God was in no haste to send the Redeemer; 4,128 years elapsed before Jesus was born, and thirty years more before He began His ministry. Had it been true, as some aver, that millions, for all those centuries, were blindly stumbling into eternal torture for lack of a Divine revelation, we may be sure that our gracious God would not have left them without it. Who can think of a just and loving God as **winking** at the going of millions of His creatures to eternal torture? But since they merely "fell asleep" in death, He could very well "wink" at the matter in view of His future plans, which we will consider shortly.

The fact is that no real offer of release could possibly be made until the Redemption price had been provided for the original sin under which they were condemned to death. This is the Apostle's argument, viz., that "**now** God commandeth all men everywhere to repent." The **now** implies that He did not command men previously to repent; and the reason why He did not do so is manifest, for all the repenting they could do and all the righteous living possible to them would not have saved them—they would have died anyway. Hence there could have been no message sent to them, for if the messenger had come and had said, "Repent, and live contrary to your fallen tastes and appetites," the people might properly enough have said, "Why, for what reason should we practice self-denial, self-restraint? Would it bring us any blessing of everlasting life or harmony with God?" The truthful answer would have been, "No, because you are already under a death sentence and alienated from God as sinners."

Hence, God merely overlooked or "winked" at the ignorance and superstition of the period from Adam to the close of the 4,161 years. But as soon as Jesus had **died,** "the Just for the unjust," to make reconciliation for iniquity—immediately the message went forth—God offered forgiveness and reconciliation to those who would believe in Jesus and would accept the Divine terms. Such have their sins forgiven. Such may come back to followship with God. And, in the next Age, such may eventually attain full human perfection by restitution processes, up, up to all that was lost in Adam and redeemed at Calvary.

God's Appointed Day.

Let us note carefully what the Apostle says respecting God's appointed Day for the judging of the world. He says that the command to repent now goes forth to all men everywhere, "because God hath appointed a [future] Day, in which He will judge the world." The Apostle does not refer to that Day as already begun, but as merely appointed or arranged for in advance. He means that in arranging that "Jesus, by the grace of God, should taste death for every man," God was arranging that every man might have a judgment or a trial, to determine whether or not he will be worthy of this blessing which Jesus' death provides him an opportunity to secure. The Day was future in St. Paul's time, and it is still future, because God has other work which He proposes shall be accomplished first, before the world's Day of Judgment or trial shall begin.

The world's trial Day or period of judgment, or testing as to worthiness or unworthiness for everlasting life, will be one of the thousand-year days mentioned by Peter, who said, "A day with the Lord is as a thousand years." The same period is called elsewhere the "Day of Christ," the Day or period of Messiah's glorious reign. By the righteous ruling of His Kingdom, by the suppression of Satan and sin and the scattering of darkness, ignorance and superstition, by the shining forth of the Sun of Righteousness with healing in its beams, that glorious Day will bring blessing to the world in general—opportunity for each individual to come into judgment or trial, the result of which will be either the reward of life everlasting or the punishment of death everlasting—"everlasting destruction from the presence of the Lord and from the glory of His power."

That great thousand-year Day is still future; and, meantime, the Apostle's words respecting mankind are still true: "The whole creation groaneth and travaileth in pain together"—"waiting for the manifestation of the sons of God." (Romans 8:22-19.) If the nineteen centuries' delay in the introduction of this great Day seems long, let us not forget that it is less than half as long as the period which preceded—the period prior to the coming of Jesus and His dying, "the Just for the unjust." Nor is the entire period long from the Divine standpoint. For as the Prophet declares, "A thousand years in God's sight are but as yesterday," or even shorter, "as a watch in the night." The six great Days of a thousand years each, in which sin and death have reigned, are to be followed by a great Sabbath of rest from evil—a thousand years of refreshment, reinvigoration, upbuilding, restitution.—Acts 3: 19-23.

"The Mystery of God."

The purpose of the nineteen centuries between the time when Jesus died as man's Redeemer and the time when He will take His Throne as the Restorer of Adam and his race is spoken of as a Mystery, because the great work of grace herein accomplished is measurably hidden from the world. The Jews do not understand it; they expected that Messiah's Kingdom and their own national exaltation would have come long ago. They cannot tell **now** why they have been for eighteen centuries outcast from the Divine favor. It is a mystery to them.

The Scriptures tell us who may know or understand this Mystery and when it will be finished. They say, "The secret of the Lord is with them that fear Him, and He will show them His Covenant." They tell us that in the days of the voice of the Seventh Angel, when he shall begin to sound, the mystery of God shall be finished," which He hath kept secret from the foundation of the world. St. Paul refers to this mystery, saying that it was "hidden from past Ages and Dispensations," and that it "is now revealed to the saints." He explains what it is, namely, that we should be fellow-heirs and of the same Body with our Redeemer.—Eph. 3:6.

This clearly means that the entire Church class, sometimes called "the Body of Christ, which is the Church," and sometimes styled "the Bride, the Lamb's Wife," is to be sharer with the Redeemer in the sufferings of the present life and in the glories of the future. The nearly nineteen centuries of this Age, therefore, according to the Scriptures, have been for the purpose, not of giving the world its trial for everlasting life or death, but for the trying, testing, the electing or selecting of the Church, and her perfecting with her Lord as sharers in "His resurrection," "the First Resurrection."—Philippians 3:10; Revelation 20:6.

We have in the past made two serious mistakes respecting the Divine purposes. One was that we assumed without Scriptural authority that the whole world is now on trial for eternal life, failing to see that it is merely the elect Church, the consecrated class. The other mistake is that we reasoned as though the Church were part of the world and, therefore, that the trial of the Church meant the trial of the world. But hearken to the Scriptures respecting the Church: "Ye are not of the world, even as I am not of the world!" "I have chosen you out of the world!" and again, "Let your light so shine before men that they, seeing your good works, may glorify your Father which is in heaven," "in the day of (their) visitation."—1 Peter 2:12.

Two Different Rewards.

We should notice also the wide difference between the reward promised the Church and that proffered the world. In both cases the reward will be everlasting life. In both cases this will mean full harmony with God, because, "All the wicked will God destroy." And again we read that "Whosoever hath the Son hath life, and whosoever hath not the Son shall not see life." So, then, the attainment of everlasting life, either by the Church class or by the world, will mean coming into full harmony with the heavenly Father and with the Lord Jesus, by the merit of Christ's sacrifice. It will mean a full turning away from sin and a full devotion to God and to righteousness.

The difference will be as to nature. The reward for the world will be earthly nature, human nature, with everlasting life in an earthly Paradise or Eden—world-wide. Man never lost a spiritual or heavenly condition through Adam's disobedience, or in any other manner. He never had such a condition or nature, nor a right to it, that he could lose it. He was made man, "a little lower than the angels." His crown of glory and honor was an earthly crown. His dominion was over the birds of the air, over cattle and over the fish of the sea. This which he lost Jesus paid the redemption price for at Calvary; and these things lost are the very things which Jesus and His elect Bride will restore to mankind during the thousand years of the Messianic Kingdom. Thus we read: "The Son of man came to seek and to save that which was lost."

Partakers of the Divine Nature.

The reward of the Church, eternal life,

(*Continued on 2d page, 2d column.*)

THE RICH MAN AND LAZARUS

All Christians have wondered respecting this parable. When taken literally it seems unreasonable. Why should a man suffer torture merely because he was rich, well clothed, and bountifully fed? And why should another man be carried to glory simply because he was sick and poor and a companion of dogs? In the clear light now shining, this parable is luminous and beautiful to such an extent that one is compelled to laugh at his own foolish misunderstanding of it in the past.

The full explanation of this parable is given in another number of this paper, which we shall be glad to send you, free of charge, upon postal-card request. Address, Bible & Tract Society, 17 Hicks St., Brooklyn, N. Y.

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WANING CHURCH LIFE

Wesleyans, In Common with Others, Losing Many Adherents

The leaders of Wesleyan Methodism are naturally greatly perturbed about the continued steady decline in their church membership.

For six successive years there has been a serious falling off, amounting in the aggregate to 15,575. Try as they will, those holding the strings of management seem powerless to arrest this apparent decadence, with the result that in some quarters the future of the Church is viewed with no small degree of alarm.

What are the causes which have led to the present position? A Daily Dispatch representative recently discussed this question with the Rev. Dr. Waddy Moss, of Didsbury College. "First of all," he said, "this decline in membership is general amongst the churches, evangelical and non-evangelical, Roman Catholic and Unitarian, as well as the Church of England. It is general, and therefore the cause must be general. As far as the general causes can be suggested, the choice lies between the spirit of indifference to religion and the competition of so many interests leading to a decay of the consciousness of church responsibility. That means that in everything, except in organized religion, the country is becoming increasingly Socialistic, but in organized religion increasingly individualistic. —Manchester (Eng.) Dispatch.

HOT AIR PATCHES ABOVE THE EARTH

Chief Willis L. Moore, of the Weather Bureau, who is head of the National Geographic Society as well, has advised the House Committee on Agriculture that during the past summer months "we found warm patches of air far above the earth."

"We have found," said Prof. Moore, "as a result of sending up balloons—and our observations are verified abroad—one of the most wonderful things in meteorology. All our physics have assumed that temperature gradually decreases with elevation until in outer space there is no temperature. We sent up balloons from Omaha and Indianapolis above the storm stratum, which is six miles deep, rising and falling with the seasons.

"Above the storm stratum there is an entirely different atmosphere, floating upon the storm element like oil on water, with an easterly velocity of only half that of the lower air. From the storm stratum up through this there is a slight rise in temperature. We call it an equally heated stratum—the isothermal. In this constant air ocean there are no storm eddies; in it the minutest rays of light are absorbed. We are living in a thin skin of air, illuminated, and all the rest between us and the sun is darkness."—Halifax Herald.

VARYING MARRIAGE FEES.

In Mexico, when ex-President Diaz came into power, the marriage fee by the priest was $500. In sharp contrast with that price is the announcement in the New York American of April 16th that the Rev. Wm. H. Lynch, rector of St. John's Roman Catholic Church of Lambertville, N. J., has not only offered to perform all marriages during the year 1912 without charge, but to give a present to the bride.

The improvement is a good one. The high charge in Mexico led to immorality and the birth of thousands of illegitimate children, whose parents at Confessional were required to have high mass or to suffer in purgatory. Conditions are much improved since then in Mexico, and indeed, in this respect, are improved also in Spain, Italy, France and Austria. We congratulate the Lambertville priest for having gotten to the head of the procession.

$2,800,000,000 TO TEAR DOWN

"If some one comes along and wants your boy to enter some kind of good work, don't get mad. Let him find what he wants to do. Fifty per cent. of the fifteen million between the ages of 15 and 35 years are misfits, and many are going to their daily task to support the folks at home. Ten out of every 100 go to church; six out of every 100 are church members and only four do any church work. Two million dollars were spent last year for temperance, $15,000,000 for missions, $200,000,000 for schools, $850,000,000 for tobacco and $2,800,000,000 for whisky. In other words, $217,000,000 to build up and $2,800,000,000 to tear down."—J. L. Schofield, Y. M. C. A. Secretary, Bloomington, Ill.

(*Continued from 1st page, 4th column.*)

perfection and harmony with God, will be on the spirit plane—wholly different from the human. Man in perfection will again be a little lower than the angels; but the Church, as the Body of Christ, will share with her Lord in His exaltation, "far above angels, principalities and powers and every name that is named"—the divine nature. This reward comes to the Church under a special covenant of sacrifice, which the Bible specifies.

This Church class, like her Lord, must sacrifice the earthly nature, earthly interests, hopes and aims, and must be begotten of the Father to a heavenly, spirit nature, in order to be a sharer in the First Resurrection; and she must enter into her reward before the Messianic Kingdom can be established for the blessing of mankind in general—the saving of the world from sin and from death.

Thus the Apostle wrote that the groaning creation "waits for the manifestation of the sons of God." (Rom. 8:19.) "Now are we the sons of God, but it does not yet appear what we shall be (how glorious, how great), but we know that when He shall appear we shall be like Him." Our resurrection change will make us like the Savior; as it is written, "We shall all be changed, in a moment, in the twinkling of an eye," because "flesh and blood cannot inherit the Kingdom of heaven."

"Commandeth All to Repent."

Come back again to St. Paul's words. He does not say that God commanded the Church to sacrifice, for if sacrifice were a command it would cease to be a sacrifice. Nowhere are God's people commanded to present their bodies living sacrifices, nor to walk in the footsteps of Jesus, nor to take up the cross and follow Him. To the saintly these sacrificing features are set forth as a privilege—as an opportunity. If they do these things the Divine arrangement is that through the imputation of Christ's merit their sacrifice will be holy and acceptable unto God, and they will be granted a share with the Redeemer in His high exaltation—the reward of sacrifice, of self-denial, of loving, voluntary service to God, the truth and the brethren.

But to the world in general the Lord issues a command, viz., Repent; turn from your sins; come back to Me; seek My face; seek to know and do My will. The basis of this command is the Divine declaration that God's grace has provided redemption in the blood of Jesus, a reconciliation through His blood, and that by and by the whole world will be on trial for life or death everlasting, in a great Day of trial, which God has ordained and over which Christ and the Church will supervise, as Judges.

Whoever comes to a knowledge of this great Divine arrangement through Christ has an incentive to live righteously, soberly and godly in this present time. Whoever hears and heeds this command is laying up for himself a good treasure of character and preparation for his life or death trial in the great Judgment Day of the Messianic Kingdom. Whoever ignores this knowledge and "sows to the flesh" will find himself reaping to the flesh further weakness, further degradation and severer stripes or punishments in that great thousand-year Judgment Day.

LOVERS OF PLEASURE MORE THAN LOVERS OF GOD

"Lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away."—2 TIMOTHY 3:4, 5.

OUR text could scarcely apply better to present-day conditions if St. Paul had written the words this very day. The world seems to be going pleasure-mad. Very evidently we are in the "perilous times" mentioned in the context. It is proper that we investigate this tendency toward pleasure and formality as respects religion. What is the cause of this condition? It is not because mankind have naturally more desire for pleasure than for God. On the contrary, Phrenology shows us that the very highest organs of the human mind are those which relate to spirituality and reverence. Under normal conditions, therefore, all mankind might reasonably be expected to have their chief pleasure in spiritual things, in harmony with a proper reverence for their Creator and His will.

What has changed this natural condition, and turned the hearts of men away from reverence for God and spiritual things to sensuous pleasures, with merely an outward form of piety? The answer is that man's reverence for his Creator and for spiritual things has been taken advantage of by Satan. God has been pictured to men's mind as All-Powerful and devilish. These false doctrines, St. Paul declares, are "doctrines of demons." (1 Timothy 4:1.) These misconceptions, formulated into multitudinous creeds, became their idols. Each idol creed contained a little nucleus of truth, around which monstrous errors were aggregated. For a long time we blindly and stupidly worshiped our creed-idols, fighting for ourselves and against others. Contributing our money to the point of sacrifice and self-denial, we built costly temples, each party for his own idol.

We were kept so busily engaged in thus fighting and working and building, that we did not stop to carefully notice the horrible outlines of these idols, nor to consider their blasphemous misrepresentations of the true God of Justice, Wisdom, Love, Power.

The Day Dawn Is Upon Us.

The Apostle says, "They that sleep, sleep in the night, and they that are drunken are drunken in the night." Many thus have been asleep and have dreamed terrible things respecting the future which our Heavenly Father has ordained for His creatures. Various hallucinations and nightmares have afflicted us. Many have been drunken with the wine of false doctrines, mentioned in the Apocalypse, which tells us that this "drunkenness" or stupefaction of error has extended to all nations of Christendom.—Rev. 18:3.

We may well thank God that "the night is far spent and the day is at hand." "The Sun of righteousness shall rise with healing in His beams" (Malachi 4:2). The result will be the complete scattering of darkness, superstition and error, which for so long have more or less beclouded the minds of many of us to the true character of our God and the true teachings of His Word. It is because we are in the dawning of the New Day that we are beginning to see, as never before, the horrible features of our creed idols.

The majority of Christians have not yet discovered the real character of the Almighty. They are in a transition state. They no longer worship their idols as formerly, yet they still worship them. We can direct them to worship the true God, but the idols so monstrously misrepresent the God of all Grace that the worship is necessarily faint and half-hearted; or, as the Apostle declares, it is merely "a form of godliness," without the power, the force, the strength which should accompany the worship of the true God, rightly understood and properly reverenced.

A Revulsion of Sentiment.

The dawning of the light of the New Day of Messiah begins to waken us from the nightmares of the Dark Ages. We have begun to doubt our creed idols. Many have ceased their worship altogether. Many others respect them merely as fetishes of the past. Some are afraid that if the masses cease to worship the idols all reverence for holy things will pass away and the world will lapse into heathenish darkness. We should remember, on the contrary, that we have been in heathenish darkness, and are merely now escaping from it. The heathen has had his idol of wood and stone while we have had more ethereal ones. The heathen's idols are ugly enough, yet far less horrible than the creed idols of civilized lands. No excuse will longer maintain idol worship of any kind.

Looking for the Truth.

The great difficulty with the masses is that, repudiating the idols, they are lapsing into agnosticism—doubt. They know not what they believe. They are looking for the Truth. They find the leaders of the creeds still bowing formally to the idols, but privately repudiating them. Such leaders are unworthy of confidence and only partially honest. Hungry and thirsty for something to satisfy the craving of their hearts, the famishing people are turning toward pleasure. "They are lovers of pleasure more than lovers of God."

Comparatively few any longer believe in purgatory or everlasting torment, but they believe that these doctrines have a Scriptural foundation, which they proportionately discredit, and charge with being the source of all their ignorance and superstition in the past. With faith in the Bible gone, the masses know not where to go nor whom to trust respecting enlightenment regarding the future. They are reaching the conclusion that everything is a big guess, and that they may as well do their own guessing as to pay a minister to do it for them.

The situation is a deplorable one. As we have already intimated, humanity is so constituted that religion holds the very highest place in his mental organism—the seat of power and control in all the affairs of his life. With no fixed conviction, men are drifting. The learned are going into infidelity, under the more refined name of Higher Criticism. The poor and less learned are going into doubt respecting any intelligent Creator or Supervisor. As a matter of fact they are saying not only that there is no God who would torment mankind eternally, but apparently, There is no God who takes any interest in humanity.

In this frame of mind Socialism appeals to them. They propose to bring about "Paradise Restored," by the power of Socialism. They say to themselves, "We are without a God, without a future hope, and without confidence in our former views; 'Let us eat, drink and be merry'—let us enjoy life—let us get all that we can of pleasure out of present existence, for we are hopeless respecting a future one." Is it any wonder that the Apostle foretold that, under these conditions, the masses would become more and more pleasure-mad?

Thus we account for the great lament that is going up from all churches that the pews are empty, and the collection boxes empty, and that the system would go down except for the benevolent wealthy, who really do not believe in the creed idols, but who desire that others shall believe in them and worship them. In a word, the crowds which once flocked to the churches, with their nickels and pennies, now make for the theatres and crowd the hard, rough "bleachers" of the ball grounds. They have become lovers of pleasure rather than lovers of God, because the representations of God in the various creeds are too repulsive, too irrational, too devilish, to be longer believed in or worshiped. What the people need is a general smashing of all the creed idols and the unanimous return to the study of the Bible, and to the worship of the true God, which the Bible sets forth.

Preachers Are In Perplexity.

No men in the world are to be more sympathized with than the preachers. The creed idols have been richly endowed by well-meaning votaries of the past. The interests of the clergy are all wrapped up with the interests of the creed idols—not only their financial interests, but their honor, dignity, titles. The question with the clergy to-day is, How can we smash the creed idols? How can we destroy them without ourselves perishing with them? If we tell the common people plainly what we believe, they will all leave the creed idols. They will ask us, How long is it since you came to this conclusion? If we tell them that we have not believed in our creeds for many years, will they not call us hypocritical and lose their confidence in us? And, besides, what could we offer them instead?

It is no secret that the great majority of the educated clergy are total unbelievers, not only in the creeds which they profess, but also in the Bible—they call themselves "Higher Critics" and "Evolutionists." They have nothing that they could teach the people, except their doubts, their misunderstandings. Having lost faith in the creed idols, they are seeking for the true God, in whom the masses believe little enough as it is. They are bound to God and religious things by a very slim cord composed of three strands —ignorance, superstition and natural reverence. The ignorance and superstition will soon break, and all that will be left will be man's natural reverence. Now is the time for replacing ignorance with knowledge, and superstition with loving obedience to the true God.

"A Famine In the Land."

When Pastor Russell was in Boston some time ago delivering a discourse on this very subject, according to the newspaper reports the largest opera house of that great city, seating thirty-six hundred, was crowded; four hundred more were behind him on the platform, besides those who stood, and hundreds were turned away from the doors. The next day the editor of a religious journal called on the Pastor. His leading question was: "Pastor Russell, how do you explain the fact that the people of all creeds, and of the world, come in such crowds to your meetings? I was present yesterday at the Boston Theatre and witnessed that vast concourse of intelligent people. As I looked at them I asked myself the question I am now asking you, 'How is it that such crowds attend your services, even in this sultry, summer weather, when the summer resorts and seashore pleasures would call them elsewhere, and while many of our leading and able ministers, supported by talented choirs, have small attendance—twenty, forty, fifty or so? What is your explanation?' "

Pastor Russell's reply was, "My brother, I believe we are witnessing a fulfilment of the Scripture which says, 'There shall be a famine in the land! Not a famine for bread, nor a famine for water, but a famine for the hearing of the Word of the Lord' (Amos. 8:11.) The public are getting their eyes too widely opened to ever again respect the God whom Brother Calvin pictured—a God, All-Wise and All-Powerful, but thoroughly unloving, who foreordained and predestinated a saintly

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handful to glory, and the unsaintly thousands of millions to an eternity of torture. We once believed those things, but the new morning of God's grace in Christ Jesus is gradually scattering the darkness.

"Neither can we longer believe with Brother Wesley that our God is good and loving, and would like to save everybody if He could, but was unwise in His creation of man, and is lacking in power to direct the matter now. The people are hungering for something better—for something consistent and rational and in accordance with the Bible declaration, that Divine Justice, Wisdom, Love and Power are co-ordinate—that God is Love, and is as just and wise and powerful as He is loving. The people need to be shown a theology which will accord with this Divine character and with the Divine statement that 'known unto the Lord are all His works from the beginning of the world,' and again: 'My Word that goeth forth out of My mouth shall not return unto Me void, but shall accomplish that which I please,' saith the Lord, 'and shall prosper in the thing whereto I sent it.'"

Bible Doctrine of Election.

Christian people need to believe the Bible doctrine of Election, but must see it in a different light from that which Brother Calvin threw upon the subject. They must see election from the Bible standpoint—the election of a saintly Church, a "little flock," "a royal priesthood, a holy people," to be the Bride of Christ, and His joint-heirs. They must see that this "elect" Church, with the Redeemer, is God's appointed channel for the blessing of the non-elect world. They need to be shown clearly that the saintly few, gathered first from the Jews, but subsequently completed by additions of those of saintly characters of all nations, are with Christ to become the great Seed of Abraham, the great Messiah, Abraham's spiritual Seed, "like the stars of heaven." It must then be shown why this spiritual Seed has been "called," "elected," selected from amongst mankind—that it is for the very purpose of blessing the non-elect, the masses of Adam's race, in harmony with God's promise to Abraham—"In thy Seed shall all the families of the earth be blessed."

St. Paul refers to this spiritual Seed, saying, "And to thy Seed, which is Christ," and, "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise" (Galatians 3:16-29). All these are Heirs of the great promise that has not yet been fulfilled. The fulfilment waits until the completion of a foreordained number, an elect "little flock" of the saintly few. Then these, changed by the power of the First Resurrection, from human nature to divine nature (2 Peter 1:4), will constitute the glorious Kingdom of Messiah. The Kingdom blessings will go first to Abraham's natural seed, and through them to all nations.

God's character is so great, so grand, that, if seen by men, it would be reverenced. God's Plan of Salvation is so grandly beautiful that, when rightly understood and comprehended, it proves more fascinating than any novel.

The world has been kept away from God and from the Bible by the machinations of the Adversary. He has had much to do with the formation of our creed idols. Seeing men breaking away from error, in the Reformation time, and groping after the Truth, Satan presented himself "as an angel of light" and misguided our fathers into the formation of their various creeds. This is corroborated by St. Paul's words: "The god of this world hath blinded the minds of them that believe not, lest the glorious light of the goodness of God, as it shines in the face of Jesus Christ our Lord, should shine into their hearts" (2 Corinthians 4:4). The Adversary did not wish us to see with "the eyes of our hearts" the glorious character of our Creator, His love for mankind and His glorious provision for us. He wished, on the contrary, to blind us with prejudice, to turn us away from God and from the Bible. And surely His plan has been measurably successful.

Nevertheless, Satan has gained no real victory, he has in no way hindered the finding of the "elect." Rather, we may assume that these various, blinding influences and stumbling stones have but served to prove, to test the love, loyalty, faith and obedience of the "called and chosen and faithful."

If we have seen why the world is going pleasure-mad, and if we have seen the steps which should be taken to guide the well-intentioned into the ways of the Lord, let us not only be faithful ourselves to the Lord's way, but let us lift high the Royal Banner of our God and of our Savior, and "show forth the praises of Him who hath called us out of darkness into His marvelous light."

WHERE ARE THE DEAD?

This article was published in Vol. I, No. 3. The great demand for copies of it has been remarkable. A sample copy will be mailed to any one free. Address, Bible Society, 17 Hicks Street, Brooklyn, N. Y.

THOSE WHOSE PRAYERS ARE HEARD

"Watch and pray, lest ye enter into temptation; the spirit indeed is willing, but the flesh is weak."—MATT. 26:41.

WATCHING AND PRAYING are both necessary to escape entering into temptation. But first it is proper that we inquire who are addressed. Who are to watch? Who are to pray? Who are to escape entering into the temptation? We reply that this prescription is not given by the Great Physician to the world in general. True, our dear Redeemer called sinners everywhere and at all times to repentance, but He has no dealings with them until they respond to that call.

It were well if the entire world could realize our Lord's attitude toward them—that while not unsympathetic toward them in respect to their weaknesses and blemishes of the fall, He, nevertheless, has closed up all methods of reconciliation, all avenues of approach to Himself and His favor except one, namely, the door of repentance and faith.

Regenerate and Unregenerate Prayers

Manifestly there is not only justice but wisdom in this Divine arrangement. For the Lord to undertake to hear the prayers and to care for the unconsecrated would be to discount and to make void His own arrangement, which assures us that there is no other Name given under heaven and among men whereby we must be saved—whereby members of Adam's race, all sinners, may be reconciled to God and enjoy in any measure, here or hereafter, Divine favors—save the Name of Christ.

And not only has the Lord made gracious provision for the unjust as well as the justified during this Gospel Age, for the evil as well as for the good, but He has made general provision for all in His great plan, in that He has provided "a ransom for all," the great atonement for the sins of the world, and has assured us that in due time every member of the race shall enjoy a full privilege and opportunity of benefiting by that redemption, and, if they will, to come fully back to reconciliation with God, fully back to all that was lost in Eden, fully back to all that is meant by the words, "In the image and likeness of God created He him."

We see, then, that God's refusal in the present time to hear the prayers of the world in general is not through any evil sentiment or grudge that He bears against them, not through any narrowness or animosity, but because in His great and glorious Plan of salvation there are two parts. The first of these, belonging to the present time, the Gospel Age, is for the special class who can and will and do exercise faith in Him and seek to walk, not after the flesh, but after the spirit; and, second, a place for the world in general in the next Age, in which all, however degraded, however lacking in faith, however prone to sin, shall have the fullest assistance for their uplift and restoration to all that was lost, and more—greater knowledge, and, to those obedient under test, eternal perfection.

"Lord, Teach Us to Pray"

True, there is in the unregenerate at times a desire to pray to God—usually in times of distress or fear. This is a natural trait, the result of certain mental qualities in combination: First, veneration, and second, fear. But it is not the Divine purpose to encourage such a combination, but rather a combination of veneration, faith and conscience. For the natural man to approach the Lord in prayer, with the selfish motives and instincts of the old will, would mean that his prayers would be of a wrong kind, from the selfish standpoint.

Our Lord clearly marks out the kind of petition which His people will offer, the kind of petition which He will be pleased to entertain and surely grant and answer at some time. Describing this proper prayer He says: "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you." (John 15:7.) Ah, yes! If the Lord's words abide in us it will imply our love for them, and diligent study to know the words of the Lord and the will of the Lord expressed in those words; and if we abide in Him it will mean that we abide loyal to His will, and are desirous of having His will done in us and not our own wills.

This will signify in turn that not only will the Lord's disciples abiding in Him be searching to know His will through His Word, but that they will be striving to apply that will and Word according to His guidance and direction—according to His will and not according to their own wills, according to the Spirit of the Truth and not according to the spirit of the world, according to the spirit of love and not according to the spirit of selfishness.

Prayers, Public and Private

Some may ask, Did not the publican pray, and was he not heard? Yes; but he prayed as a sinner and merely asked for Divine mercy, and his request implied his desire to escape from sin, his resolution to do so, and his desire for the Lord's assistance in this matter. Moreover, the publican belonged to the nation that God had accepted through faith, belonged to His adopted nation, Israel after the flesh, and to this publican, therefore, pertained the promises and blessings which up to that time had been extended by the Almighty to that one nation alone. For the publican to return to God was represented in the return of the prodigal son in the parable; the relationship was already there and he had merely disregarded it for a time.

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What and Why We Watch

Let us now look at the other ingredient in this prescription which the Lord gave for our benefit and which so many of us have proven to be beyond price. If we pray, why should we watch? For what should we watch? On another occasion our Lord intimated that the reason, the necessity for watching as well as praying, lies in the fact that we have an Adversary, an invisible foe, who seeks to seduce us, turn us aside from our vows of consecration to the Lord and His way of righteousness.

Our Lord says that this Adversary is the Devil, and we understand that the Devil is not only a personal being, but that he has many minions or associates, the fallen angels, who kept not their first estate when on trial before the flood. (Jude 6.) Not only so, but Satan has millions of representatives and agents in the world—millions who are his agents without really being aware of the fact. According to our Lord's testimony on one occasion, we may understand that the whole world of mankind is divided into two hostile camps, the one a little flock, under the guidance and control of Jesus, their invisible Lord and Head, whose will they seek to do; the other the remainder of the world, who unwittingly are in the service of Satan because they are in the service of sin, and because, as the Apostle expressed it, "His servants you are to whom you render service."—Rom. 6:16

From this standpoint, with this view before our minds, how many agents our great Adversary has who unconsciously are working for him, working for sin, working against the Lord, and hence are the opponents of the few who have tasted of the grace of God, who have accepted the Divine conditions and who have consecrated themselves to walk in the footsteps of Jesus! No wonder we are urged to "watch" as well as to "pray," to watch against these various seductive influences of the Adversary, through the world and its spirit operating through social, financial and churchianity channels, to draw us away from that full consecration to the Lord and to the Truth to which we have already pledged our lives.

True, the Lord could answer our prayers by defending us from every adverse influence, by shielding us from every temptation, by making us immune to all manner of temptation. But for Him to do this would be to change His own plans, and hence He will not do it. And when we come to understand what the Divine plans are, and how the watching and resistance of sin are a necessity to our proper development as the Lord's people, we will no longer be expecting to be "carried to the skies on flowery beds of ease, while others fought to win the prize and sailed through bloody seas."

Our Lord's object in the special call of the Church during this Gospel Age is the development of a class of people into the character-likeness of His dear Son, our Redeemer. This means a condition of heart that will be in opposition to sin, that will have its special delight in opposing sin, that would die rather than yield to sin. We must remember, however, that we have this treasure of a new mind in earthen vessels, our mortal bodies (2 Cor. 4:7); we must remember that to will is present with us, but that the performance is another matter.

Everyone that is begotten again wills to do right, wills to follow the Lamb whithersoever He goeth. But with all our willing we have difficulty in performing, because of the adverse conditions of our own flesh and because also of the adverse conditions of the world about us. So, then, the present life, with its praying and watching, is the Lord's time; in it He tests us respecting our faith and our obedience to Him and His principles.

If we realize the temptations about us and have faith we will surely appeal to the Lord for His promised assistance. We will surely not neglect the Throne of grace. If we do neglect it, it is a sign that we are lacking in faith, that we are in that respect not fit for the Kingdom, because all who are inheritors of the Kingdom must have faith. "Without faith it is impossible to please God." "This is the victory that overcometh the world, even your faith."—Heb. 11:6; 1 John 5:4.

The New Nature's Pickets

While our obedience cannot be perfect because we are still in the flesh, and because we have only the imperfect mortal bodies through which to act, nevertheless our efforts toward obedience must fully demonstrate the positiveness of our will for righteousness, must fully demonstrate that if we had perfect bodies there would be no question whatever respecting the perfection of our word, thought and deed. The realization, then, of our weaknesses and imperfections, and that the whole world and its spirit are adverse to the Lord and His Spirit and His Message, will lead the Lord's faithful people not only to appeal to Him, but also to watch against the snares of the Adversary.

They watch themselves not only by taking heed to the admonitions of the Lord's Word for the resistance of these temptations, but also they watch their own weaknesses, failures, shortcomings, that they may protect themselves along the lines of their weaknesses—that, as the Apostle says, they may make straight paths for their feet, lest that which is weak or lame be turned out of the way. They may be overtaken in a fault, because attacked from some new quarter; they may discover a weakness in their own natural makeup of which they had not previously been aware; but with these to discover their weakness will mean not only an appeal to the Lord for assistance at that point, but also energetic endeavors for defense against the inroads, the seductions, the snares of the Adversary.

The point known to be a weak one should be doubly picketed by the new mind, lest it should be overtaken unawares and should again meet defeat. To this class of true disciples, watching and praying, a temporary defeat at some point does not spell disaster, but rather renewed energy and a stronger character because of the setting up of defenses at the point found to be weak. Thus, throughout life, those who watch and pray are gradually making stronger their characters along every line of defense, and in thus building up character they are demonstrating to the Lord the transformation of their hearts, their minds, the sincerity of their vows, and their loyalty to the principles of righteousness set before them in His Word and in the glorious example of their Redeemer and Leader.

The Lord's Jewels

These eventually will constitute the Lord's jewels. At the beginning of their course their hearts were honest and loyal for righteousness, but character had not been developed. The trials, the difficulties, the contacts with the world, the flesh and the Adversary, all developed character by leading them to exercise faith, which manifests itself in prayer, and loyalty to righteousness, which manifests itself in watching against the various temptations and besetments to which they are exposed.

The latter part of our text is in full accord with the foregoing: "The spirit indeed is willing, but the flesh is weak." This does not apply to the world, but only to those who have accepted the Lord and turned their backs on sin.

We must surely expect that from every standpoint of opposition there will be more or less seductive allurements on the part of the flesh seeking gratification. Our safety is in watching and in praying, not that we can hope that by watching and praying we can fully escape temptations, but that holding fast to the Lord and being covered with the mantle of His love and mercy, these temptations will all be overruled for our good, developing us in heart and character in the likeness of our glorious Master and thus will fit and prepare us for participation in the first Resurrection, "His Resurrection." (Rom. 6:5; Phil. 3:10.)

By that glorious change all those who constitute the very elect will be made absolutely perfect, for they will there receive their perfect or spirit bodies, which will be in full harmony with the changed characters already attained by the Lord's grace through obedience to the Word and the watching and praying which He directs. For that glorious attainment we are to strive, and the method is to be through the watching and praying—the watching of the Word, the watching of our hearts, the watching against temptations, the prayer of faith and the exercise of faith in Him who loved us and bought ous with His precious blood.

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FAITHFULNESS—THE GREAT CHARACTER TEST

"That the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."—1 PET. 1:7.

WE live in a day when Mammon, wealth, is almost worshiped. At its shrine time, talent, honor, principle, life itself are being sacrificed by thousands upon thousands. The Apostle wrote that "Charity covereth a multitude of sins," but in the judgment of the world to-day wealth will cover almost anything. On the other hand, it may be said that there never was a time when there was so much "muck raking," so much exposing of graft and grafters as now, and some point to this as an indication of a higher standard of morals than was ever before attained. Without stopping to discuss the question of general standards, we hold that it is a self-evident fact that the reason why so much "muck raking" is possible to-day is that the majority of humanity are grafters or would-be grafters to the extent of their ability.

While strenuously opposing those grafters through whom they suffer, the majority seem willing enough to profit by the graft whenever it comes within their reach. Truly and wisely the Apostle wrote that the love of money is a root of all evil, and never was money so plentiful as now, never were the masses so awake as to its value, and never were so many striving with might and main for what they denominate their "share of it"—perfectly willing to grasp a little more rather than a little less.

At a time when this spirit of Mammon worship and craze for wealth seems to be sweeping the whole world before it, it is well for the Lord's people to take notice that many things that are highly esteemed among men are an abomination in the sight of the Lord, and to thus instruct their own hearts, and, to the extent of their ability and opportunity, to extend the instruction to their children, relatives and neighbors. True, the world has not forgotten the Scriptural statement that "a good name is rather to be chosen than great riches," and hence there is a great endeavor to preserve the good name by outward manifestations of honesty where both heart and head are wrong and justice and love are wrested and twisted if not entirely ignored.

At such a time as this it is important for those who desire to maintain their favor with God to look well and carefully to the principles laid down in His Word and to be more vigilant than ever in conforming their lives thereto, realizing that there are trials and difficulties along this line such as were unknown to their forefathers in the more quiet times of old, when character had so much to do with a name and when wealth could not cover so great a multitude of sins as at present.

Faithfulness the Standard.

Faithfulness is the standard by which character is to be tested and determined, and this test applies not only to God's consecrated people, called in the Scriptures saints, but in large measure it applies to every man everywhere according to his light and opportunities. Nearly every parent can witness to the fact that children of to-day are less reliable, less faithful—have less character—than those of his childhood days. Nearly every employer of servants can witness to the fact that servants are less reliable than in years gone by—that they have less character, that wages and pleasure are their chief consideration; and since there is a great demand for service of every kind, principle, character, faithfulness, seem to have little weight in the minds of the employed.

Storekeepers can testify that the employés in whom they can place confidence for faithfulness to duty, watched or not watched—in whose honesty they can thoroughly rely, and in whose loyalty to principles of righteousness and honor they can have confidence—are much more scarce than formerly. While with some the secret of this loss of character is the love of money, with others it is a love of pleasure, of show, of dress, of amusement—"lovers of pleasure more than lovers of God." With the present demand for the services of all healthy, intelligent people, there comes a test of character, of faithfulness to principle, unknown a short time ago when situations were more difficult to obtain. Even those who hold situations very frequently cannot be relied upon, but prove unfaithful, lacking in character, and when called to account content themselves with saying, "Cancel my engagement; I will find another situation."

Thus we see that present conditions are destructive of character—unfavorable to the cultivation of the principles of righteousness in the mind of the average man or woman, boy or girl. Parents cannot place as much reliance upon their children as formerly, nor children upon their parents; husbands upon their wives, nor wives upon their husbands; teachers upon their pupils, nor pupils upon their teachers; pastors cannot so thoroughly rely upon the character and principles of their congregations, nor can congregations so fully rely upon the fixed characters of their pastors. Every now and then they have the confession of some minister that he has long been preaching a creed which he did not believe, and they have reason to doubt whether there be not other equal inconsistencies in these men and in others of the "cloth."

"Awake to Righteousness and Sin Not."

This appeal of the Apostle is especially appropriate to-day, and it should be the effort of all of us to lift up the proper standard of righteousness, not only in our teachings, but in all the acts and affairs of life—"Lift up a standard for the people."

This standard of character, as we have already remarked, is faithfulness. Every messenger of the Gospel should realize that he has taken an obligation, not only to God, but also to the congregation that he serves—to minister to them the truth, the whole truth, and nothing but the truth. How any can satisfy their consciences with less than this is difficult to understand, but the fact is borne in upon us from day to day by their public utterances, in which many of them seem to glory in their shame—in their confession of years of disloyalty to the Truth and to their confiding flocks. Such men should not be trusted in the future; not a word of theirs should be believed until they bring forth fruits in their lives, evidencing a thorough reformation—truth in the inward parts.

Every professed Christian should arouse himself to ascertain clearly, positively, what creed he has professed. He should re-examine it in the light of the Divine Word, and either reapprove and freshly avow it, if found to be true, or he should reject it and pronounce it no longer his, if found to be untrue. How can we have honesty or faithfulness in our dealings with our fellow-creatures or with ourselves if we are deficient in this quality in respect to the things of God—if we handle the Word of God deceitfully, and draw nigh to Him with our lips while our hearts are far from our professions, or while our minds reject them—how can we expect to have the Divine blessing and enlightenment?

As the Apostle says, "Lie not one to another, brethren"—neither falsely misrepresent the views and teachings of another, nor falsely misrepresent your own. Let us be thoroughly honest and, beginning with honesty in our religion, let us allow this quality of faithfulness to pervade all the avenues of life. As parents, with children, be honest, truthful, faithful to your trust, not shirking the same, but at the sacrifice of time and pleasure do your duty toward those to whom the laws of nature and the Word of God tell you you have responsibility—toward your offspring. As children, forget not your responsibility in the sight of God according to the laws of nature—"If any provide not for his own, specially for those of his own house, he hath denied the faith and is worse than an infidel."—1 Tim. 5:8.

As employers, as teachers, as superintendents, let us appreciate more and more the responsibilities of life, the duties of life; let us develop character by attending to these duties—by faithfulness. As pupils, as employés, as servants, clerks, let us learn that there is a principle involved in even the slightest affairs of life; that whoever is obedient to these principles is making character, and whoever is neglecting them is undermining character. Loyalty to God must come first, but loyalty to obligations as pupils and servants must certainly be remembered and practiced if we would grow in character-development. Our Lord's words apply in all these cases most specifically: "He that is faithful in that which is least will be faithful also in much."

If we do not learn to be faithful and conscientious in respect to the small affairs of life we will not have the character which will make us faithful in the larger duties and responsibilities that may yet come to us in the present or in the future life.

"Called—Chosen—Faithful."

These are our Lord's words and in His own order. Faithfulness is placed as the finality, the culmination, the test. It is not sufficient that we have been called of the Lord; it is not sufficient that we have accepted that call and come under its terms and conditions, and thus have been accepted of the Lord as His chosen ones. It is necessary that beyond this we shall develop character, and, as the Apostle expresses it, become "copies of God's dear Son," ere we can be counted of the Lord as faithful. And without this character-development, faithfulness, we cannot hope to inherit the Kingdom. Faithfulness is thus made the test of the graduation of the Church from their present position and condition to the glorious station to which as the Bride of Christ they have been called, to be heirs of God, joint-heirs with Jesus Christ, their Lord, if so be that they suffer with Him that they may also be glorified together.—Rom. 8:17.

The suffering here referred to by the Apostle as necessary to the Church's share with Christ in the heavenly glory of the Messianic Kingdom is presented in the Scriptures from the two following standpoints: (1) It represents our sacrifice, our participation with our Lord and Master in His sacrifice—suffering with Him. (2) This suffering is held out before us in the Scriptures as a necessary condition to the attainment of the Kingdom, because the suffering is attendant upon, or incidental to the trial of our faith.

This is referred to by the Apostle in our text when he declares that the trial of the faith of the saints is much more precious, much more carefully done than the trial of gold in the fiery furnace. He explains to us the reason why this should be so—because, although gold is one of the most precious metals, it is nevertheless a perishable thing; its value is comparatively unstable. It may have greater value at one time and less at another, and the Scriptures assure us that the time is coming when by reason of the change of Dispensation gold will have no such value as at the present time. Hence the Apostle contrasts it with the character of the Christian, whose value will increase, because, when the present testing time is ended, all the faithful, those who stand the trial, will be changed by the power of the Lord from earthly nature to heavenly nature, and become of inestimable value as inheritors of the exceeding great and precious promises and their reward, the divine nature.—2 Pet. 1:4.

"Gold Tried in the Furnace."

When we read in the Scriptures of the trial of our faith, the thought is that of trying out impurities, refining. This is shown by the illustration. Gold tried in the furnace is gold that is melted under the proper heat to separate the dross from the pure metal. This cannot be done without the heat, and yet if the heat were not regulated the effect would be the burning of the gold and its evaporation as gas. Hence in all furnaces where gold is tried or refined all the arrangements are very carefully made, and the refiner is a person of great skill, lest any of the precious metal should be destroyed, so that the proper purification may take place without destruction.

And this is the thought which the Lord everywhere holds out to those who are His consecrated people during this Gospel Age. He informs us that we have been accepted of Him through the merit of Christ; that our faith is counted to us for righteousness; that our good endeavors are counted as though they were the actual accomplishment of all that we strive to accomplish; that our unintentional weaknesses and frailties are all considered by the heavenly Metallurgist who has charge of the refining process.

The refiner of gold first ascertains what are the peculiar characteristics of the dross with which it is combined, and then he arranges such fluxes in his furnace as will best combine with those elements of dross in the ore, so that the heating process be not in vain. Thus it is with the Heavenly Refiner, who knows His people individually, particularly, and who so arranges for all those who have consecrated themselves to Him and who willingly abide in His care, that the difficulties and vicissitudes of life to which they shall be exposed shall be "fiery trials" so combined and regulated as to most easily dissolve and separate their dross—to the intent that when the trying or purifying process is complete they may be perfect and entire, wanting nothing—fully acceptable to the great Father of Lights.

Saints Forming Character.

We come now to the crux of our lesson. We have already seen how desirable it is that the world should form character, how great a loss it experiences if it fails so to do. We may well imagine and well remember, too, that every point of character lost by the world will be one that will need to be regained with labor in the life to come if they would attain at any time to Divine favor; and every point of character gained in the present life will be that much of an aid in the future life to their attainment of Divine favor under Christ's Kingdom. But now we notice the still more important testing which belongs to the Church—not the nominal church, but the real Church—those who have made a covenant with the Lord by sacrifice of time, talents, influence, life itself, to Him and to His service.

The refining process means, O, so much to these, because having been enlightened more than others, having tasted of the "heavenly gift," having been made partakers of the Holy Spirit, having come into this special relationship with God, there is a trial, a testing for either life or death! Should they not attain character that will be pleasing to God, and insure them a share in the heavenly condition, it will prove that they have "received the grace of God in vain."

Because of this relationship to the Lord they are in the furnace of trial at the present time. If they submit themselves willingly to the Lord, proportionately less of the fiery trials will be necessary to separate their dross; but if, unfaithful to their covenant of sacrifice, they cling to their sins and weaknesses and imperfections and fail to develop character it will require the stronger heat to release these impurities, and if still they are recalcitrant the still greater heat of the furnace will be applied, which, as the Apostle explains, would consume them as adversaries of God, adversaries of righteousness, adversaries of the principles for which God stands and for which they had agreed to stand as His children and followers of His dear Son, their Lord and Redeemer.

"Think It Not Strange."

Those who have become the Lord's "peculiar people," by making a "covenant of sacrifice"—surrendering earthly interests and prospects for the heavenly—are admonished by the Apostle that they are specially in the school of Christ for the development of character, so as to constitute them "copies of God's dear Son" in their hearts, though they cannot come up to His likeness in the flesh because of their imperfections. Writing to such the Apostle Peter says, "Beloved, think it not strange concerning the fiery trial that shall try you, as though some strange thing happened unto you; but inasmuch as ye are partakers of Christ's sufferings, rejoice; that when His glory shall be revealed ye may be glad also with exceeding joy."—1 Pet. 4:12, 13.

All of the "beloved" must have just such experiences of fiery trials. Indeed these trials are a mark or sign to them that they are the Lord's beloved. As the Apostle Paul declares, the heavenly Father "scourgeth every son whom He receiveth," all need such scourging or chastening for the development of their characters. All need thus to be tried with fiery trials so as to purge from them the dross of this world—self-reliance, worldly wisdom, earthly ambition, etc., to purify their faith in the Lord, in His promises, His power, His grace all sufficient. Instead of thinking these fiery trials strange we learn to consider them most reasonable and indispensable.

What Christian of experience has not found that some of the very best developments of his character have come through fiery trials? How else would he learn to exercise heavenly patience, forbearance, sympathy for others, love for the brethren, compassion for the world in its troubles and trials? How else than in the furnace of affliction have the Lord's people learned the great lessons of faith, humility and love? Nor is it for us to say when we have had a sufficiency of trial, when the fiery trials shall cease. It is for our faith to accept the Divine assurance that our Lord cares for our interests and "will not suffer us to be tempted, tried, above that we are able, but will in every trial provide a way of escape" from whatever portion of it would be too severe for us.

We may be sure when we come into touch with some Christian brother who manifests great faith in the Lord and in His Word, and great love for His cause and for the brethren that we have come in contact with one who has been in the fiery furnace, who has there learned of the Lord these valuable lessons, and that because of these experiences he has been able to "put on Christ"—to put on the spirit or disposition of the Master and to be more and more conformed to His likeness.

We see the reasonableness of the Divine arrangement and that it is not an arbitrary matter on the Lord's part, but a necessary arrangement for our benefit, to assist us in making our calling and election sure. When we hear the Master's voice saying, "Through much tribulation shall ye enter the Kingdom," it would cause us terror did we not know Him and did we not remember His assurances of His loving protection of our welfare—that He is the great Refiner who looks for His image in the molten metal and who skilfully withdraws it from the fire ere it be consumed, just in time to fully separate it from the dross.

Faithfulness—Character-Making.

Let us then renew our determination that our lives shall be marked by great increase in character-formation—that we will be faithful to our natural duties and responsibilities and also to our obligations and vows. Seeing that faithfulness is the character approved of God, let us resolve on its increase—that we will be more faithful as parents to our children and as children to our parents; as husbands to our wives, and as wives to our husbands; as employers to our employés and as employés to our employers. Above all, let us remember that the center of faithfulness is toward God.

And as for us who have consecrated our all upon the Lord's altar in harmony with the Apostle's injunction, "I beseech you, brethren, by the mercies of God, that ye present your bodies living sacrifices, holy, acceptable to God and your reasonable service" (Rom. 12:1), let us remember that we have an additional obligation to faithfulness—that our covenant of sacrifice implies still more than an avoidance of sin, that it means that we will seek opportunity to use our every faculty to show our appreciation of the prospect of becoming joint-heirs with His Son in the heavenly Kingdom. "Faithful is He who has called us, who also will do it," writes the Apostle, and the conditions are that we shall fulfil our covenant and be not only called and chosen, but also faithful. Let us not forget, either, the Master's words that he that is faithful in that which is least will be faithful also in that which is greater; that he who is unjust in that which is least will be unjust, unfaithful in that which is greater. With this in view let us not forget the little things of life and that the Lord is specially judging of our professions and heart desires by these rather than by the greater things.

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Religious and Scientific Gleanings

PREVENTION OF INSANITY.

The number of insane persons in hospitals in the United States on January 1, 1904 (no later figures are available for the country as a whole), was not less than 150,151.

This was more than double the numbes in 1890, which was 74,028. From 1904 to 1910 the insane in hospitals in New York alone increased 25 per cent. It is safe to say that the insane now in hospitals in the United States number at least 200,000.

These unfortunates, if gathered together in one place, would make up a city approximately the size of Rochester, St. Paul, Seattle, Denver or Louisville. The population of the state of Delaware in 1910 is almost exactly the same as the number of insane in the United States in 1904.

The population of Nevada and Wyoming in 1910 together is about equal to the population of the hospitals for the insane in the United States. The total annual cost of caring for the insane in the United States is in the neighborhood of $50,000,000 a year. About one-sixth of the total expenditure of the State of New York is for the care of the insane.

The New York State Charities Aid Association has outlined and is carrying into effect a movement for popular education along scientific lines by sound psychological methods as to the causes and prevention of insanity. As one factor in this educational movement a short leaflet has been prepared, stating in simple language the essential facts as to the causes of insanity so far as they are now known.

This leaflet is being printed not by hundreds, not by thousands, but by hundreds of thousands. It is being placed in the hands of men, women, boys and girls, through every form of organization willing to help in distributing it. It has been sent to every physician in the State, to the principal of every public school, to all clergymen, college presidents and faculties, superintendents of city schools, health officers, county school commissioners, secretaries of Y. M. C. A.'s, to officers of labor unions, proprietors of factories, department stores, laundries, to city officials, officers of local granges, officers of fraternal orders; in short to all the various types of organizations that are willing to promote such an effort for the public good.—**American Review of Reviews.**

* * *

The statisticians tell us that at the present rapid increase of insanity the entire world would be insane in less than two hundred years. Whether they figure correctly or not, there can be no doubt that insanity is rapidly increasing. The stress of our modern life is too great a strain. And all this proceeds, notwithstanding the great progress made along the lines of medicine and the care of the insane. What is the hope?

The hope set before us in the Bible is that soon—very soon, we believe—God's long-promised Kingdom or rule of righteousness will be established in the earth. The work of this Age will be ended. The election of the Church will be completed. The Redeemer will have accepted the elect, saintly Church as His Bride. Then the Spirit and the Bride will say, "Come," and whosoever will may come and take of the Water of Life freely. Free Grace will then prevail, the election of the Church having been completed. There is no Bride yet, nor will there be until the marriage, nor will the marriage take place until the Heavenly Bridegroom comes to claim His Bride.

So then, God has His glorious panacea for the world's insanity and multitudinous diseases, mental, moral and physical. We may be glad and rejoice in proportion as we have faith in this Good Physician whom the Father hath appointed and who will shortly begin His work of restitution amongst mankind, which He foreshadowed by the healings and blessings accomplished at His first advent.—Acts 3: 19-23.

SOCIAL CONDITIONS BEYOND HUMAN POWER

"The Lord hath anointed Me to preach good tidings, unto the meek . . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."—Isa. 61:1-3.

THE Gospel of Christ addresses itself especially to those who labor and are heavy laden and seeking rest; it passes by those who are full and satisfied and merry; it appeals to those who mourn. They can appreciate God's Message as others cannot. But why should this be so? Why should we not expect rather the reverse of this? Surely we cannot believe that heaven is a place of mourning, that the Heavenly Father is sad, that the holy angels are weary and heavy laden and seeking rest! Why, then, is it that the Gospel of the Lord Jesus appeals to the mourners? If in the heavenly courts all are rich in health and joy and prosperity, and if they all are rejoicing in the Divine character and Plan, why is it that the earthly class, rich and favored and rejoicing, should not be attracted by the Gospel of Christ?

No Sorrow In Heaven—No Sin.

We answer that the conditions are totally different. In heaven there is no sin, no sickness, no pain, no sorrow, no death, no weeping—nothing to cause mourning. On earth all these conditions prevail—if not in each individual, certainly in each family. While, therefore, it is proper that those who are sinless and free from the penalties of sin should rejoice in the Lord and be joyful, it is equally proper that those who are in sin and under its penalties should mourn, should realize their true condition, should feel weary with sin and the burdens mental, moral and physical which it has brought upon us as a race; should feel heavy with life's trials and difficulties and should mourn and long for deliverance from these unfavorable conditions. And it is so with all who are in the right attitude of mind. Only where selfishness has crowded it out is there no feeling of sympathy, sorrow and mourning among the favored few in the world on behalf of the less favored multitude.

But it would not be fair to suppose that all the rich and well-to-do who seem to be filled with joy and pleasure are really so. Truth to tell, nearly every human being has his heartaches, and not a few—while enjoying the fat of the land and much advantage over the majority in every way—have a longing desire to help their fellows; but feeling the impossibility of accomplishing anything in the uplift of all, realizing that they must draw the line somewhere, they have their special objects of sympathy and assistance. Much, surely, is done for the benefit of the less favored of the human family in the provision of public instruction, public libraries, public hospitals, etc., not to mention the many private benevolences.

Wiping Away All Tears.

"There's a wideness in God's mercy like the wideness of the sea," as the poet has expressed it, and this is in marked contrast with the narrowness of human creeds and theories. According to the latter, God's provision for the majority of the human family is that they shall mourn and be weary and heavy laden, be a groaning creation throughout this present life, and at its close be ushered into conditions awful to contemplate—an eternity of woe; mourning and sorrow, pain and anguish, will be their lot to all eternity. This was the false Gospel which was concocted during the Dark Ages by those who verily thought they did God a service in burning one another at the stake. How different is the true Message of God referred to in our text, the Message which He anointed the Christ, Head and Body, to proclaim, the Message of "good tidings of great joy, which shall be unto all people," a Message of comfort to all who mourn.

True, many of those who now mourn are unable to appreciate God's Message: blinded and deafened by the Adversary they know not, neither do they understand, the mercy and gracious provision of the Divine Plan of salvation which centers in the cross of Christ. Confused by the various religious creeds of the world they cannot discern the voice of the True Shepherd, hence the vast majority are without comfort, are hopeless, in despair.

The comfort of the Scriptures respecting the blessings which are coming upon the world must, therefore, be understood to be for the household of faith only in this Gospel Age; as the Master said, "Blessed are your eyes for they see and your ears for they hear." (Matt. 13:16.) Those of sympathetic nature, in proportion as they receive the Spirit of the Lord, the Spirit of the anointing and the likeness to the Lord, would mourn more than ever for their dear ones still in sin, still in darkness, were it not for this comfort of the Scriptures which the Lord provided for their sakes. As they come to understand the Divine Message, it means an ultimate blessing to each member of the human family—it means that as all of Adam's race were involved in his penalty without their consent, likewise all of them are provided for in the great redemption accomplished by the Second Adam, also without their knowledge—before the majority of them were born. Thus the Lord prophetically declares that weeping endures for the night, but joy cometh in the Morning.—Psa. 30:5.

The whole creation is involved in the weeping and mourning and suffering and sorrowing incidental to the curse, the penalty of death; and the whole creation, redeemed by the precious blood, shall in the morning come forth to joyful opportunities for attaining life everlasting through obedience to the glorious Kingdom of God's dear Son, who bought them with His precious blood. To this the Scriptures agree. Pointing down to the Messianic Age, they declare that God shall wipe away all tears from their eyes—not merely from the faces of the saints of this Gospel Age. (Rev. 7:17.) Almost the same message was given thousands of years ago through the Prophet Isaiah (25:8) saying, "The Lord God will wipe away tears from off all faces."

This Is Not Universalism.

This, however, is not Universalism. There is a wide difference between wiping away the curse, the penalty of Adam's fall, and the giving of every human being during the New Age an opportunity of rejoicing in the Lord's favor, in the knowledge of the forgiveness of sins that were past; an opportunity for demonstrating their love for righteousness and their opposition to iniquity, and thereby proving their fitness under the Divine terms for the possession of life-everlasting, which God has provided for all such and such alone. All who, after having been brought to a full and complete opportunity, with a clear knowledge of what they are doing, shall wilfully reject or oppose or neglect the opportunities then afforded them, will be properly deemed opponents of God and His righteousness and fit subjects for the Second Death; as it is written: "It shall come to pass that the soul that will not obey that Prophet shall be destroyed from amongst the people."—Acts 3:23.

Mourners In Zion.

It should be carefully noticed that the Lord distinguishes between mourners in general, the "groaning creation," and "mourners in Zion"—the mourners among those who are truly His through faith and consecration. This distinction is everywhere made throughout the Scriptures. Take, for instance, Romans 8:19-23, already referred to: "The whole creation groaneth and travaileth," says the Apostle, "waiting for the revealing of the sons of God"—waiting for the Kingdom to be established. Then he tells us that we ourselves groan within ourselves, "mourn," but are waiting for a different thing. We, the Church, while groaning within ourselves, more privately, less perceptible in an outward manner, are waiting for our adoption, our deliverance as the Body of the Anointed One, our share in the First Resurrection. We constitute the "sons of God" whose manifestation the groaning creation awaits, although they know not of the fact.

Those who mourn in Zion have the hearing ear and the eyes of their understanding opened, and hence the message of the Gospel means to them what it cannot mean to mourners in general. Our Lord says: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest"—"My yoke is easy and My burden is light." (Matt. 11:28.) The Lord's yoke is easy and His burden light as compared with the yoke of sin and the burden of death.

But while it is the teaching of Scripture that the burdens of God's people are thus lightened as their hearts are cheered through faith in the Divine character and promises, they, nevertheless, are admitted to have some burdens, though lighter ones, as the Apostle again declares: "We who are in this tabernacle do groan, being burdened." (2 Cor. 5:4.) But, oh, how different is the burden of those who are in Christ and the burden that is upon the world! And how this burden decreases as we become acquainted with our Heavenly Father and with our Lord the Redeemer, and with the gracious Plan of which He is the center.

"A Garland for Ashes."

A garland, a wreath, symbolically pictures hope and joy, as ashes symbolically picture the reverse. As children of wrath even as others, as sharers in the penalty of sin and death with its concomitants of trouble and pain and sorrow, we once, as the Apostle declares, were "without God and having no hope in the world"; we knew not of the gracious redemption, knew not its lengths and breadths and how surely it covered us and all the race of Adam; knew not in any clear, definite manner, at least, of the great Divine Plan for the resurrection of the dead, both the justified and the unjustified.

Earthly hopes indeed we had, earthly ambitions, earthly desires, earthly prospects, but as time passed on we found that these withered, failed, turned to ashes. We said to our souls, "Here is no rest, is no rest." Every fresh earthly hope seemed to last but a time and was gone, leaving in our hearts an aching void; but now, as the poet has expressed it, those who find the Lord find rest and peace and a hope that maketh not ashamed, so that they can sing, "Jesus has satisfied, Jesus is mine."

In their acceptance of Jesus with their whole hearts they obtain a satisfying portion; they lose old fears as well as old ambitions; they find new hopes, new joys, represented symbolically as a "garland." (R. V.) Not one joy, but many joys, not one blessing, but many blessings, come to those who are the Lord's—to them old things have passed away and all things become new. Even death itself loses its sting when they realize to a certainty that Christ has bought every prisoner in the tomb, and that ultimately death shall be swallowed up in victory and there shall be no more death, no more crying, no more sighing, no more dying, because the former things will have passed away.

"The Oil of Joy for Mourning."

How poetic the promise of the Oil of Joy instead of mourning! In ancient times the mourning and rejoicing were expressed more in an outward form than is customary today. The mourning and sorrowful would frequently go about clothed in sackcloth and with ashes upon the head, as indicative of their woe; and on the contrary, when the occasion for the mourning passed, it was the custom to display the spirit of rejoicing by washing and then specially anointing with a perfume. Such a perfumed oil of special preparation was used in the anointing of the kings of Israel and of their priests by the Lord's direction, and is very properly understood to typify the anointing of the Holy Spirit. So in this symbolical statement of our text, the Oil of Joy, the oil of gladness, represents the anointing of the Lord's members with the Holy Spirit, the spirit of joy and gladness and refreshment and comfort, instead the spirit of sadness.

The poet has well expressed this matter, saying, "Why should the children of the King go mourning all their days?" Throughout this Gospel Age those who accept Jesus as their Redeemer and who seek to walk in His steps and who make full consecration to Him and to His service are accepted of the Heavenly Father as His children and are anointed with His Holy Spirit, the spirit of gladness, the spirit of joy to all who receive it, and in proportion as they receive it, it drives away much of the spirit of mourning.

Many never get rid of the spirit of heaviness because they fail to put on the garment of praise—they fail to be sufficiently thankful, sufficiently appreciative of the good things received of the Lord. This is not only true of Christian people in gen-

(*Continued on 2d page, 2d column.*)

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An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

A SERIES OF WEIRD HAPPENINGS.

Practically all the leading scientists of Italy have banded themselves into a committee for the purpose of investigating spiritualistic phenomena, and have been meeting in the physical laboratory of Naples University. The famous medium, Eusapia Palladino, has been called in by them, and only scientists have been admitted to the five seances which have taken place.

An official report is to be published by the committee, and it is awaited with the keenest interest in view of a declaration by its members in the columns of the "Tribuna" to the effect that they have been confronted with the existence of a new force, a force of terrible possibilities and superior to any force yet known. According to the unofficial statements the results of the seances exceeded all expectations. The most striking phenomena were witnessed, and in each case photographs were taken.

These phenomena included: The materialization of some twenty spirits, the transportation through the air of numerous articles, the lifting of the medium from the ground by some unexplained agency, the appearance of many strange lights, the passage of solid bodies without leaving traces of their passage, the mysterious dragging of several members of the committee across the room against their will!—Exchange. * * *

These mysterious happenings are nothing more or less than trickeries of "the spiritual hosts of wickedness in the heavenly places."—Eph. 6:12.

MEN DARE TO THINK NOW.

Atlanta Constitution—Editorial.

The former Associate Editor of this well-known Journal of the South spent many sleepless nights in worry concerning the "Hell-Fire and Brimstone" theory. Later he came into possession of "The Divine Plan of the Ages," the first of a series of six volumes of "Studies in the Scriptures," by Pastor Russell. After reading the book a great burden was lifted from his mind and he then said, editorially:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the Church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and her wandering child are forever separated?—forever and forever?

"I believe it is the rigidity of these teachings that makes atheists and infidels and skeptics—makes Christians unhappy and brings their gray hairs down in sorrow to the grave—a lost child, a lost soul! * * * *

More Light the Watchword!

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts upon which he throws a flood of light that dispels many dark and gloomy forebodings. I see that editors of leading journals, and many orthodox ministers of different denominations, have indorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's Book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an age of advanced thought, and more thinking is done than ever before—men dare to think now. Light—more light, is the watchword."

Four million copies of "The Divine Plan of the Ages" have been placed in the homes of Christian people. The book is published in fourteen different languages. Aside from the Bible itself, the demand for this book has been the greatest of any ever published. Students of the Bible have found that "The Divine Plan of the Ages" is indispensable to their studies. It removes the stumbling stones. The book of 384 pages, neatly bound in imported cloth and containing an interesting Chart of the Ages, is published and distributed by the Bible and Tract Society, No. 17 Hicks St., Brooklyn, N. Y., for the nominal sum of 35 cents per volume, any language.

(*Continued from 1st page, 4th column.*)

eral, but it is sometimes true of those who have been specially favored of the Lord in the knowledge of Present Truth and the refreshment which it brings.

A brother rather dejectedly said to us one day, "There are some points that I still do not see clearly." We asked, "Are they many?" He replied, "Oh, yes, eight or ten." We replied: "Dear brother, give thanks; remember that your points of difficulty and doubt and fear and misunderstanding used to be eight or ten hundred!" We fear that this is the case with others. We remind all that it is important that we should not only confess our sins to have them forgiven, but that we should notice and acknowledge and give thanks for the blessings if we would have them continued and multiplied to us. He who recounts over and over the mercies and blessings of the Lord will find their numbers to increase and their value to enhance day by day until before long, if he continue, his tears will give place to praise and thanksgiving, and so from asking the Lord continually for fresh blessings, his petitions will be in the nature of thank-offerings, and he will be saying to the Lord, "I ask no more, give what is best!"

THE VALUE OF TIME TO A CHRISTIAN

"We are ambassadors, therefore, on behalf of Christ."—2 Cor. 5:20.

PHRENOLOGY TELLS US that while the majority of mankind have large approbativeness—that is, a desire to be thought well of by others—comparatively few have large esteem—large appreciation of themselves and their abilities. This lack of self-esteem is a hindrance to many people of the world as respects their progress in life. Undervaluing their mental and physical qualities and powers, they never aim high enough and, consequently, never attain to their grandest possibilities. But, for the Christian, a deficiency of self-esteem is a very valuable trait. It restrains him from pride and worldly ambition, and too great self-consciousness, all of which qualities would be serious hindrances to him as a child of God under present conditions. It is to his advantage to feel his own littleness, his own unworthiness. This helps him with veneration to look up to God, the Great Giver of all good, and to feel his need and to accept the mercy of God so freely provided in Christ Jesus.

More than this, the assurance of God's Word that the follower of Jesus is accepted as a child of God, an heir of God and joint-heir with Jesus Christ his Lord, is so astounding a proposition and implies so great honor now, and especially by and by, that anyone possessed of large self-esteem would be very apt to become proud and boastful under such honors, such testimonies of Divine favor as are promised to the called, chosen, faithful.

The Scriptures abound with admonitions along these lines—that the Lord's people must be very humble, must feel their constant dependence upon Him and their own insufficiency, so that they will look to Him in every matter, in every interest, for guidance, realizing their own insufficiency, their own imperfection. All such the Apostle urges, "Humble yourselves therefore, brethren, under the mighty hand of God, that He may exalt you in due time; for the Lord resisteth the proud, but giveth grace to the humble."

Another Side to the Question.

We have often considered this side of the question and wish always to keep it before our minds; but at this time let us examine the other side of the question, and note that many of the Lord's people are hindered from making the best use of their consecrated time because they have not fully appreciated the possibilities before them, and because they have not rightly estimated their own value as servants of the Lord, or, as the text states the matter, as "ambassadors for Christ."

We are not desirous of raising any in their self-esteem, but we are desirous of placing before the minds of all of the Lord's people the fact that however lacking they may be in those qualities which are highly esteemed amongst men, nevertheless through Christ they have been accepted into God's family, and have been commissioned by the Lord to serve Him as His ambassadors before the world for the remainder of their present lives.

From this standpoint the very humblest of the Lord's people, however insignificant of themselves and however willing to admit their own littleness, should consider the honor, the dignity, the responsibility of being the representatives of the King of Glory—the King of the Universe. What higher honor or station could be imagined! And how surely a proper appreciation of this honor conferred upon us by the Lord will tend to lift us to new conditions—new thoughts, new aims, new endeavors—all in line with our ambassadorship!

At Washington, the capital of our nation, reside representatives of all the civilized governments of earth—some ranking higher and some lower, according to the dignity, greatness, civilization and power of the country they represent. Thus the ambassadors representing Great Britain, France, Germany and Russia rank higher than those representing Persia, Spain, Holland, etc. Each of these representatives has a manhood of his own to be appreciated, but his personal qualities and powers, individually, are all insignificant, swallowed up by his official standing—by the greatness, the honorableness of the nation which he represents.

And this is the illustration which the Lord through the Apostle gives us; the world through original sin has fallen into a terrible condition of distress, mental, moral and physical; the Prince of this World has taken captive many through ignorance, superstition and weakness; the great King Almighty has arranged to have mercy upon mankind—has provided a Redeemer who shortly, with His glorified Bride, the Church, is to usher in the glorious Kingdom for which we are taught to pray, "Our Father, which art in heaven, . . . Thy Kingdom come, Thy will be done on earth as it is done in heaven."

Meantime the great King is selecting the Bride class, to be joint-heirs with His Son in that Kingdom, and instead of using forced judgments in order to test mankind, He is using what to humanity may seem to be the foolish method of preaching, telling, inviting. And He assures us that His Message is so wisely arranged that it will secure the proper number suitable to be His "very elect," and that "none of the wicked shall understand."

It is under these conditions that we have been called, and that we are authorized to make known to whomsoever has ears to hear that Jehovah God is now electing the "Little Flock" to be the Bride of Christ. While informed that not many wise, noble, learned, great or mighty are chosen to be God's mouthpieces in this matter, and His ambassadors, we are thus privileged—so many as themselves have heard and accepted Divine grace and come into consecrated relationship to the Lord. Oh, how wonderful this privilege of being ambassadors for Christ—speaking in His name—representing Him and the Heavenly Father and the great Plan of God now only in its incipiency, but shortly to be thoroughly outworked during the Messianic Age for the blessing of all the families of the earth who have a will to know and do the Lord's will!

"The World Knoweth Us Not."

Referring to these ambassadors the Apostle says, "The world knoweth us not, even as it knew Him not." (1 John 3:1.) Nor are we authorized to parade our ambassadorship before the world; rather we are to remember the Master's words, "Cast not your pearls before swine," and to remember that few will be able to comprehend our message in the full and that it is the Lord's will that we should be wise as serpents and harmless as doves, as His representatives in the world, giving no offense either to those who have the hearing ear or to those who lack that ear, and whose eyes are blinded by the errors and delusions which the Adversary has so freely introduced amongst men that the whole world is said to be deceived by him. When the Kingdom shall have come we are assured of the Lord that Satan shall be bound a thousand years and deceive the nations no more until that period be finished.

It is amongst themselves, therefore, that the Lord's ambassadors are recognized—yea, all who have the ear to hear or the eye to see should be able to recognize these ambassadors for the Heavenly King. They should be able to discern the difference between these and mankind in general, and, as the Apostle says, they should so behold our proper living as to glorify God on our behalf—to recognize that we are actuated by a different spirit from that which operates in the world in general; that instead of loving sin we hate it, instead of being moved in all our affairs by selfishness we are striving against such tendencies, moved by the spirit of love, generosity, kindness—the Spirit of our Master, the Spirit of our King, whom we represent as ambassadors.

Not only should our message be recognized as good tidings of great joy ultimately for all people, but, as the Apostle declares, we who bear the message should be recognized as God's peculiar people, zealous of good works, or, as he again says, we are to be living epistles, known and read of all with whom we have contact; and the intimation is that these "epistles" of our daily lives should so corroborate the "good tidings" which we declare that the world will take knowledge of us as God's ambassadors, that all having an ear to hear will be influenced to give heed to our message.

English Ambassador's Salary $60,000.

It is said that the present representative of the British people at Washington receives a yearly salary of $60,000. Assuming that he is not expected to labor more than eight hours a day, this would mean more than $20 per hour as his Government's valuation of his time—more than $5 for every fifteen minutes.

We do not know the value the gentleman places upon his own abilities—whether he has large self-esteem and thinks he is not sufficiently paid and that his services are worth more, or whether he has small self-esteem and feels that he is being paid more than his services are really worth. No matter—we have his Government's estimation of the value of his time, and it becomes his duty to seek to measure up to this estimate, to use his time to the very best of his ability in the interest of his name and Government. We, as ambassadors for the King of kings and Lord of lords, hold still more responsibility and a still more dignified position, and well does the Apostle say, "What manner of persons ought we to be in all holy living and godliness"?—2 Pet. 3:11.

Neither is our pay inferior, rather it is superior. Our King has not fixed for us an annual or quarterly stipend—He has merely promised to the faithful ambassadors that in the present time their "bread and water shall be sure," that "no good thing will He withhold from those who walk uprightly," and that "your Father knoweth what things ye have need of." (Isa. 33:16; Psa. 84:11; Matt. 6:8.) We are even distinctly told that in the present time our supplies and rations may, according to a worldly standard, be small, and that therefore we must mainly glory in the things that we hope for, the things to be attained at the close of our service.

But, oh, what riches of grace are in reservation for them that love God! Things that eye hath not seen nor ear heard, neither hath entered into the heart of man; honors and dignities which at present we can but imperfectly imagine—that we shall be like our Lord, spirit beings, sharing His glory; that we shall sit with Him upon His Throne; that we shall be associated with Him in His great work of the Coming Age, in judging, correcting in righteousness, disciplining and uplifting the world of mankind, bringing them back to God, blessing them thus with the great promise made to Abraham: "In thy Seed shall all the families of the earth be blessed."

To set at rest every doubt or question respecting God's rewards—which at present we could not grasp—the Lord has declared through the Apostle that while it doth not yet appear what we shall be, we may know that we shall be like Him, because we shall see Him as He is. And again the Apostle declares, "All things are yours, for ye are Christ's, and Christ is God's." (1 John 3:2; 1 Cor. 3:21, 23.) So then the British ambassador's reward is very insignificant in comparison to ours, even as his king and the Government which he represents are inferior to those for which we are ambassadors.

"Redeeming the Time."

Our King has placed us here as His ambassadors under peculiar conditions. (1) "We must provide things honest in the sight of all men"; we must provide for our earthly needs under our Lord's supervision, and must do it in an honorable, upright manner, that all will be able to approve as just and right. (2) We "must provide things decent"—not elaborate, not showy, not expensive, but decent, is the command from the King. (3) We must provide for our own; those dependent upon us for life's necessities must not be neglected, must have also things decent, honorable, things honest; but not expensive.

Under these limitations the ambassadors find that a considerable proportion of their available time is consumed necessarily upon earthly things; every ambassador who feels the dignity of his call, his relationship to his King and Government and the responsibilities of his appointment, and who has hope respecting the future rewards, must feel that his main business in life is his ambassadorship. And many of these ambassadors would feel distressed to lose from their work as ambassadors the time necessarily devoted to fulfilling these commands of our King respecting our earthly interests, were it not that He has put these matters upon us as a command, and assures us that, done as unto Him, these things necessary for our earthly comfort and sustenance will be counted in as a part of our stewardship and ambassadorship.

Nevertheless our King indicates to us most clearly that in making this arrangement, by which we shall care for earthly interests and devote the surplus of time to the Kingdom interests, He is putting a test upon us which He intends shall demonstrate whether we love the earthly things or whether our hearts are centered in our office as ambassadors of our King—putting the King's business first.

Those who waste time and energy in earthly show and foolishness, and give merely the fag-ends of time, influence, strength, etc., to the work of the embassage, show that they have not the interests of the Kingdom properly at heart; and the King has intimated that with such He will not be well pleased, and that they shall not sit upon the Throne, even though, finding them loyal at heart by certain tests, He will ultimately give them some place in His future service.

The conditions which He has arranged, He informs us, are specially adapted to the testing of the hearts, the intentions, of these ambassadors. Amongst them was a great Example, the King's Son, and following Him were other noble examples, the Apostles, etc. These all—estimating the things of this present life as but loss and dross, unworthy of comparison with the things of the Kingdom—were willing to take joyfully, gladly, the incidental sacrifice of many earthly conveniences and

WHERE ARE THE DEAD?

This article was published in Vol. I, No. 3. The great demand for copies of it has been remarkable. A sample copy will be mailed to any one free. Address, Bible Society, 17 Hicks Street, Brooklyn, N. Y.

comforts that they might have a share in the great work of proclaiming the message of the King to all who have ears to hear and hearts to appreciate. With these the sentiment is not, How much can I shirk my privileges and obligations as an ambassador? How much can I indulge in gratification of appetite or pleasures of the eye and pride of life? But their question is, How much can I give up—not only of those things displeasing to God but things that are right enough in themselves but which are now hindrances to my ambassadorship, hindrances to my fulfillment of my Covenant with the Lord?

Our real necessities are comparatively few. How simply we could live—how simply many of the world do live under stress of their conditions! How much of our time could we redeem or purchase back if we were willing to sacrifice some of the luxuries, comforts, social amenities, etc.

We are not seeking to lay down any fixed rule; no one has a right to do that but the King, and He has not done it, and has not authorized others to do it. All of His ambassadors are free to use their consecrated time according to their consecrated judgment of what would be pleasing to the Lord and honoring to His name. We are only pointing out what are the extreme possibilities—how simply we might live, how little time our arrangements might require, and how much time would remain for our work as ambassadors.

But our moderation must come in, as our Lord directs through the Apostle. We must remember our Covenant in respect to our dress, in respect to our food, lodgings, etc., and must strive to have these things so decent and so moderate that the world will have no proper cause for shaming us and our King. Then, too, we must remember that all that we might do as respects ourselves alone may not be done when others are concerned with us who do not view the matter in the same light.

The ambassadors of the Lord, therefore, must take as wise and moderate a course as they can, continually seeking wisdom from on high, but continually remembering also the general tendency of the world, the flesh and the Adversary to consume all of their time and their energy and talents upon earthly things. Opposing these influences is a large part of the overcoming which these ambassadors must accomplish in order to make sure their place in the "high calling," the Kingdom.

"Knowing That the Days Are Evil."

The Apostle refers to this very tendency of our times. The pride of life and desires of the flesh never had so deep and broad an influence over the minds of the majority of mankind as they have at present. The increase of wealth, the comparative cheapening of luxuries, and the fact that these are becoming almost necessities, together with the growing ambition of our neighbors and friends—all these things appeal to us and strive to get from us precious moments and talents, opportunities and influence, which as ambassadors for the great King we feel we ought to render to Him and to His service.

The test is upon us; if we yield to the spirit of the world it means a corresponding loss of favor with our King; and if loyal to our King and our ambassadorship, it means that the world will think of us as foolish. As the Apostle says of himself, "We are counted fools all the day long," and as our Lord said, the world will cast out our name as evil and "whosoever will live godly in this present life shall suffer persecution"—if not physical persecution, then a persecution of a more refined character, ostracism and sometimes boycott. He that endureth to the end, faithful, the same is to receive the "crown of life."

Properly Valuing Our Time.

Assuming that eight hours out of every twenty-four are necessary for sleep, that two hours are necessary for eating, and that one hour more is necessary for the care of our persons, washing, dressing, etc., we have left thirteen hours, out of which the demands for daily labor for things needful vary from eight hours to twelve.

As a matter of fact, the time we have to render to the Lord our God as His ambassadors and representatives before men is very limited—with some more, with others less—and this limited time is usually scattered throughout the day, some of it consumed in going to work and returning, some of it in other ways. When we look at the matter from this standpoint we see the reasonableness of the Apostle's exhortation that we should redeem the time—that we should buy it back, that we should value every spare moment possible to be used in our higher work, the spiritual work, as ambassadors for our Lord and King.

If the time of the British ambassador is worth $20 per hour, is not our time spent as ambassadors for the King of kings and Lord of lords worth at least as much? Yea, it is worth far more, but let us reckon it on this basis. If we do—if we recognize every fifteen minutes as worth $5 in connection with our heavenly ambassadorship—we may be sure that little of our time would be spent foolishly, in foolish talking and jesting, in foolish acts or foolish thoughts or foolish reading. Such an estimate of the value of our consecrated time will mean a careful husbanding of every moment, every opportunity to do and to be, and as ambassadors to speak for our King.

"Lay Up Treasures in Heaven."

After this manner we shall be laying up treasure in heaven and feel that in buying back moments and hours from worldly matters, social frivolities and various time-killing devices we are getting an excellent bargain. Can we not all grow rich in these heavenly treasures much more rapidly in the days to come than in the days that are past? Will not this thought be with us to the end of life's journey—that we are ambassadors of God, that our time is valuable, that He is proposing to pay the faithful exceedingly and abundantly more than we could have asked or thought; and that, even aside from the pay, ours is a most pleasurable privilege—to testify on behalf of Him who loved us and who bought us with His precious blood, and who has adopted us into the family of God and made us heirs of God and joint-heirs with Christ in the glorious Kingdom?

THE VENGEANCE OF ETERNAL FIRE.

"Even as Sodom and Gomorrah and the cities about them . . . are set forth for an example, suffering the vengeance of eternal fire."—Jude 7.

OUR text is one of the strongest of those which once we erroneously misunderstood to teach the eternal torment of the non-elect. Coming to the text with our minds filled with wrong impressions respecting the character of the Almighty Creator and respecting His purposes toward humanity, it is easy for us to misunderstand the words of St. Jude. So deeply were the erroneous thoughts impressed upon our minds from childhood that, irrational though they were, we considered them fundamental theology.

In like manner we wrested to our own confusion and injury many Scriptures, reading into them what they do not say, and ignoring what they do say. As, for instance, the messages of Holy Writ to the effect that "all the wicked will God destroy"; that "the wages of sin is death"; that "the soul that sinneth it shall die"; that there is no eternal life out of Christ. All these and others we warped and twisted away from their beautiful and simple teaching, and made out of them "doctrines of devils" with which we alarmed ourselves and those committed to our instruction.

We thank God that gradually the eyes of our understanding are opening to discern the great Truth that the testing of the Church in the present Age, and the testing of the world at large in the coming Age, will be as to worthiness for eternal life or worthiness of eternal death—everlasting destruction—the Second Death—from which there will be no redemption, no resurrection, no recovery. As St. Peter declares, those who enter into it will be like brute beasts, made to be taken and destroyed—annihilated.—2 Pet. 2:12.

Sodom's Guilt and Punishment.

Sodom and surrounding cities were profligate and licentious in the extreme and Divine Justice decreed that their course must not continue, but that they should be made an example of—a lesson to others of the Divine displeasure against all licentiousness. Accordingly we read that fire and brimstone were rained from heaven to the utter destruction of those cities, the place of which is now marked by the Dead Sea. The Sodomites were obliterated and only their name and history have come down to us. Their destruction by "eternal fire," or heavenly fire rained upon them, was a **complete** destruction. Their experience pictures forth the utter destruction of all whom God will finally reject as unworthy of eternal life. Not that fire and brimstone will be rained upon all, but that utter destruction will come upon all disapproved by the Almighty.

Who thinks that St. Jude meant that the **fire** that destroyed the Sodomites was an **eternal** one? Whoever thinks that it is still burning as a literal blaze should take a look at the Dead Sea and note that there are no fires there. The thought is that the fire, which is a symbol of destruction, did its work thoroughly, completely, leaving not a vestige of those condemned to destruction.

The Sodomites all went to hell—to the Bible hell—to the state of death. But they did not go to the hell which was manufactured by our forefathers during the "dark ages"—a hell of eternal torture. We have Bible testimony on the subject, which we will produce. They are unconscious now, like the remainder of the dead, waiting for the resurrection. And the resurrection opportunity will come to them, as well as to all the remainder of Adam's race, because they, as well as all others, are redeemed by the precious blood of Christ—by the sacrifice which He finished at Calvary. This is not speculative; we have the words of the Master Himself on the subject. Let us take our information, our wisdom, from the proper quarter. Doubts and fears will speedily flee away.

Not a Second Chance.

We will produce the Bible testimony showing that the Sodomites will be released and come forth during the mediatorial reign of Messiah to enjoy a share of the blessings then to be poured out upon Israel and the world, and to have an opportunity of coming into harmony with God and gaining eternal life. But we know that straightway somebody will say, No, that would be a second chance, and God has nowhere promised a second chance to any. Furthermore, it would be belittling to the Divine Government to suppose that God, after giving one fair trial to a man and reaching a decision, would conclude to give him another trial, as though Divine Justice were unable to determine the worthiness or unworthiness of the individual for eternal life in one trial or testing.

We fully agree with this sentiment, but call attention to the fact that the Sodomites did not enjoy one trial for life. They and all mankind were "Born in sin, shapen in iniquity; in sin did their mothers conceive them." They were born under the sentence, "Dying, thou shalt die." Neither they nor any one else, therefore, could be placed upon trial for a future life everlasting or death everlasting, until released from the original sentence of death under which all were born. And no release from that death sentence was granted to anybody until the Redeemer came and died "the Just for the unjust," that, "as by a man came death, by a Man also might come the resurrection of the dead."

Only those, therefore, who have been born since Jesus' day could be released from the original penalty, or could be placed on trial for life or death eternal. Only the Church, therefore, comes under this proposition. To this agree the words of the Apostle, "If we sin wilfully after that we have come to a knowledge of the Truth, there remaineth no more sacrifice for sin" (such having enjoyed and misused their share of the original sacrifice)—nothing but a fearful looking forward to of judgment (sentence) and fiery indignation, which will devour the adversaries of God—in the Second Death.—Heb. 10:26, 27.

The Sodomites, therefore, did not enjoy any chance of eternal life. They knew not "the only Name given under heaven or amongst men whereby we must be saved." Not only so, but the majority of mankind since Jesus' day have never heard the Gospel, in the true sense of the word **hear**—they have never understood, never appreciated it fully, rightly.

More Tolerable for Sodomites.

It may astonish some to know that Jesus, speaking of the Judgment or trial of the world during the coming Age, during His Mediatorial Kingdom, declared that that trial would be less severe upon the Sodomites than upon some of those people to whom He preached, who would also have a share in the opportunities of that great epoch—an opportunity, with the Sodomites, of reconciliation to God and the attainment of eternal life. His words were, Woe unto you, Chorazin and Bethsaida, for if the mighty works which have been done in you had been done in Sodom and Gomorrah, they would have repented long ago in sackcloth and ashes. Therefore I say unto you, It shall be more tolerable for Sodom and Gomorrah in the Day of Judgment (the world's trial time, the Messianic Reign) than for you. (Matt. 11:22, 23.) What more could we ask upon this subject? What higher authority could be invoked than the Great Judge Himself?

It will not do to say that Jesus did not refer to the same licentious Sodomites mentioned by St. Jude in our text; it will not do to say that Jesus meant some Sodomites living in His day, because there were none. The Master distinctly tells us that "the same day that Lot went out of Sodom it rained down fire and brimstone from heaven and destroyed them **all**." (Luke 17:29.) When our Lord declares that "it shall be **more** tolerable for Sodom in the Day of Judgment than for Capernaum" and the other cities in which He preached, He implies that it will still be **tolerable** for those people who heard Him and who rejected His Message.

"Thus It Is Written."

This Gospel Age, which began with our Lord's sufferings and trying experiences, and which has continued those experiences with His followers, has for its object the preparation, the qualification of those who will be the Judges of the world in the coming Age. They must all be developed in the fruits and graces of the Holy Spirit—"meekness, patience, brotherly kindness, love," else they will not be fit to be the Judges of mankind by and by. It is required that all these become copies of the Redeemer, God's dear Son. St. Paul tells us this, saying, "Know ye not that the saints shall judge the world?" and declares that God has foreordained that all of these judges must be copies of His Son.

Coming back to the Old Testament Scriptures, we note how the Divine Spirit dictated this matter of the future trial of the Sodomites to one of the Prophets, and caused it to be written for our instruction. Alas! as Jesus said, we have been "slow of heart to believe all that the Prophets have spoken." (Luke 24:25.) Through Ezekiel the Lord explained that when the Restitution Times shall come, at the Second Advent of our Lord, in the glory of His Kingdom, then the Divine blessing will come upon Israel, now cast off. Nor will the blessing of Messiah's Kingdom come upon Israel only; it will extend to all the families of the earth.

Through the Prophet the Lord specially emphasized to Israel the restoration of her two sister nations, Sodom and Samaria. The Lord pointed out that in the day of their pride and prosperity they disdained these sister nations as being far beneath them and unworthy of their notice. But in the Restitution Times (Acts 3:19-21) they will be glad to have a share of the Divine favor in conjunction with those nations formerly despised.

The Lord declares that it is not because of the worthiness of any of these that He proposes their restitution, but because of His glorious character; for His Name's sake. Let us quote to you this remarkably clear statement of the Divine purposes future, and notice that it is emphatically declared that the ones to be restored and blessed are the very ones who perished in the days of Lot. We read:

"Sodom, thy sister hath not done . . . as thou hast done. . . . Behold, this was the iniquity of thy sister Sodom; pride, fullness of bread and abundance of idleness were in her; . . . neither did she strengthen the hand of the poor and the needy. And they were haughty and committed abomination before Me; therefore I took them away as I saw good. (God did not see good to take them to a hell of eternal torture; but He did see good to destroy them and to make them an example of the destruction of all ultimately displeasing to Him after enjoying a knowledge of His grace and an opportunity for eternal life).

"Thou also which hast condemned thy sister nations, bear thine own shame for thy sins. They are more righteous than thou (as Jesus declared). When I shall bring again their captivity (bring them from the prison-house of death) . . . then will I bring again the captivity of thy captives in the midst of them, that thou mayest bear thine own shame and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters Sodom and her daughters shall return to their former estate, and Samaria and her daughters return to their former estate, then thou and thy daughters shall return to your former estate. . . . I will remember My Covenant with thee in the days of thy youth and I will establish unto thee an everlasting Covenant (the New Law Covenant of which Messiah will be the Mediator, and which, under His Mediatorial Kingdom, shall bless Israel and all who will come into Israel under the glorious terms of that New Covenant).—Jeremiah 31:31.

"Then thou shalt remember thy ways and be ashamed, when thou shalt receive thy sisters, thine elder and thine younger; and I will give them unto thee for daughters, but not by thy Covenant (not under your present Law Covenant, but under the New (Law) Covenant and its better Mediator) . . . that thou mayest remember and be confounded and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God." —Ezekiel 16:48-63.

Length and Breadth—Height and Depth.

How wonderful it at first seems to us to find that we really have a good, kind, loving God, and not an unmerciful and vengeful One! So grossly were we deceived respecting His character, by the traditions handed down from the past, that we gave Him the reverence of fear rather than that of love and devotion.

The words of the Lord through the Prophet come to our minds, "Fear not their fear, neither be afraid." "Their fear of Me is not of Me, but is taught by the precepts of man." "As the heavens are higher than the earth, so are My ways higher than your ways and My plans higher than your plans." Oh, thank God that it is so! To all eternity we shall praise God that He did not allow our forefathers to make Him or change His character! Yes, and He is the same yesterday, today and forever; He changes not. The great, wise, just, loving Plan for the salvation of mankind, which He is now carrying out, was the very one "which He purposed in Himself before the world was created." The plan of selecting the Church through fiery trials, through the strait gate and narrow way, for nineteen centuries, was what He purposed in advance; for the Apostle says that He foreknew the Church in Christ.

Likewise the Times of Restitution seem to come for the world of mankind He foreknew and predestinated, and made all the arrangements for, just as His plans are being carried out now. The end will be glorious. His name will shine resplendently when the mists have cleared away, and when the Sun of Righteousness shall arise with healing in its beams, scattering all the darkness and degradation of sin and superstition.

As for those who shall under Divine tests prove themselves sympathetic with iniquity, we are glad that the Divine sentence is that they shall have from the Eternal One a destruction total, complete, from which there will be no recovery, no redemption, no resurrection: "They shall be as though they had not been." But all the willing and obedient shall have the blessing of the Lord unto life eternal—either on the spirit plane, as members of the Church of the Firstborns, or on the human plane, as members of the saved Israel restored to human perfection.

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UNFIT FOR THE KINGDOM

"No man having put his hand to the plow and looking back, is fit for the Kingdom of God."—Luke 9:62.

THE Great Teacher did not use the methods of modern revivalists to secure a following. He did not ask the multitudes to raise their hands if they would prefer to go to heaven at death and then publish them as converts—Christians. Indeed, His methods were the very reverse of this; avoiding all kinds of sensational appeals to pride, selfishness, vanity, etc., He set forth in plain terms the difficulties to be expected by all those who espouse His Cause and become His disciples. He forwarned them that it would mean the taking up of a cross and the bearing of it in His footsteps in the narrow way of self-sacrifice. He warned these, saying, "Marvel not, if the world hate you. Ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—1 John 3:13; John 15:18, 19.

Instead of trying to produce an excitement which would overbalance the judgment of His hearers and lead them to profess what they subsequently would not be able or willing to practice, the Great Teacher, on the contrary, said to those contemplating discipleship, "Sit down first and count the cost." Instead of attempting to sway the multitudes, our Lord took a different course and attempted to make disciples of only a special class—not the poor, not the rich, not the learned, not the ignorant, but, irrespective of these class lines and distinctions, His call was to all those who loved righteousness and hated iniquity. All those who were weary and heavy-laden, oppressed by sin and its penalty to themselves and their friends—these He called to learn of Him and find rest of soul.

Thenceforth that class, having been brought in touch with the Redeemer, can make further progress only through faith in Him and submission to His guidance into all Truth and into fellowship with the Father. The class thus influenced we believe to be small as compared with humanity as a whole—only that portion which in honesty of heart deplores sin and longs for righteousness and fellowship with God. These, like the remainder of the race, are by nature fallen, imperfect, sinful, condemned, but in these still persists some trace of the image of God, in the perfection of which father Adam was created. It is this trace or strain of the Divine character represented by conscience and faith which leads them to recognize their fallen and sinful condition, as compared with the Divine standard of perfection, and this becomes the basis of their calling or drawing of God, their "ear." "He that hath an ear, let him hear."

It will be observed that we are not specially blaming or condemning those who have not the hearing ear. On the contrary, we remember the gracious words of Scripture, that in God's due time, "All the blind eyes shall be opened; all the deaf ears shall be unstopped." (Isa. 35:5.) We are glad of this promise of God that ultimately all shall see and all shall hear and all shall know Him, from the least to the greatest. We rejoice, too, that when they know Him truly, they will rejoice. That will be their time of responsibility, their time of trial or judgment for life or death eternal on the earthly plane.

The Kingdom of God.

Our text speaks of the Kingdom of God. And it is important that we first of all notice that these words have in the Scriptures a twofold significance. For instance, our Lord Jesus taught that we should pray to the Father, "Thy Kingdom come; Thy will be done on earth as it is done in heaven." The reference of this prayer is to the Messianic reign or government of Christ, which St. Paul declares will begin at the Second Coming of our Lord, and continue until He shall have put down all insubordination, all sin, everything contrary to Divine character and Law. It will be the Kingdom of God which will subdue all things. It will be the Kingdom of God amongst men perfected, when all things shall have been subdued. And when Christ's Mediatorial Kingdom shall be, at the end of the Millennium, delivered back to God, even the Father, God's Kingdom will have fully come in the earth. God's will then will be possible of accomplishment by men, because all will have reached perfection; and Christ's Mediatorial Kingdom will end because it will be no longer necessary.

It was not, however, respecting that Mediatorial Kingdom, that our Lord spoke in our text, nor did He refer to the perfect Kingdom, as it will be turned over to the Father at the end of the thousand years and last forever. Our Lord used the words, "Not fit for the Kingdom of God," as He did in many other of His discourses—in respect to the Church class now called of the Father to be the "Kingdom," in the sense of being the kings and priests of that Kingdom—the royalty of that Kingdom—the reigning family—the Queen, the Lamb's Wife, associated with the Heavenly Bridegroom, King of kings and Lord of lords, in His rule of a thousand years.

Fit for the Kingdom.

We now have before our minds the two ways in which the expression, Kingdom of God, is used and we can readily see that our Lord could not refer to the Messianic Kingdom and say that any would be too degraded to be fit for the influences of His Kingdom, because this Kingdom is designed for the very purpose of dealing with the unfit and gradually, during the thousand years of its reign of righteousness, uplifting men out of sin and death conditions, if they will, to the full human perfection which Adam lost, which Jesus redeemed, and which is to be restored to the willing and obedient, as St. Peter declares.—Acts 3:19-21.

It follows, then, that our Lord must have referred to those called of the Father and accepted by Himself to be chiseled and polished—to be taught in the School of Christ, and eventually to become His Bride and joint-heir in the Mediatorial Kingdom. No man will be esteemed fit for a share in that Kingdom unless he attains to the glorious qualities of character, saintship, which the Scriptures set forth as the Divine standard—"copies of God's dear Son."—Rom. 8:29.

"Fit for the Kingdom!" Let us think for a moment what these words signify. First of all we recognize that, as sinners, we were most thoroughly **unfit** for any favor of God, much less this greatest of all favors, joint-heirship with His Son and "partakers of the Divine nature." (2 Pet. 1:4.) But that difficulty has all been overcome with those who have come unto God through Christ and been made partakers of His Holy Spirit of adoption. Of such we read, "It is God that justifieth! Who is he that condemneth?" (Rom. 8:33-34.) It is Christ that died for our sins and who now is our Advocate. Who could in any wise come between us and our Saviour and our Heavenly Father?

But this justification is not enough. If we were **perfect** actually instead of merely reckonedly we would not be **fit** for the Kingdom of God—we would not be fit to govern others—to be "kings and priests unto God and to reign on the earth." (Rev. 20:6.) We should still be unfit to be the judges of the world, as the Scriptures declare that we shall be, saying, "Know ye not that the saints shall judge the world?"—1 Cor. 6:2.

Our Heavenly Father in bringing many sons unto glory made the Captain of their salvation (Jesus) perfect through sufferings. Should we think it strange that we, His younger brethren, justified through His blood, should be required, not merely to make a profession of Godliness, holiness, but also to approve or attest that sentiment to be a part of our very character? Is not what we as the Church of Christ experience very reasonable indeed—who would be prepared to teach the world meekness, patience, brotherly kindness, long-suffering, love, without first of all developing these various qualities of character in himself? And how could he develop these and be tested except under just such schooling and disciplining influences as now are upon the Church of Christ, with a view to making us fit for the glorious position of our high calling of God in Christ Jesus?

When the Scriptures refer to the Church as being fit for the Kingdom and as being the "overcomers" for whom the Kingdom is prepared, and who shall share its glories and honors because "they are worthy" (Rev. 3:4), we are to understand this worthiness and fitness, not that they were originally so, but that by God's grace, through Christ, a transformation work will eventually bring some to this glorious position where God Himself will esteem them **worthy** to be called His children, and to be joint-heirs with His Son, the Great King.

Various Kinds of Fitness.

There is one certain standard of **fitness** for the Kingdom and none other will do; but there may be quite a variety of conditions which make one **unfit** for the Kingdom. One of these is murder. "No murderer hath eternal life abiding in him." (1 John 3:15.) He would be unfit for the Kingdom. This does not signify, however, that one who had once been a murderer might not, by a sound conversion and by faithfulness in the School of Christ, become a member of the Kingdom class. But the word murderer here used has a broader meaning than is generally attached to it—the meaning which St. John gave to the word when he said that whosoever hateth his brother is a murderer.

We know, then, that no brother-hater is fit for the Kingdom. But, some may have been brother-haters and have been washed, cleansed, sanctified, brought into heart-relationship with the Lord and into love of the brethren. If so, the implication is that they have lost the spirit of murder from their hearts and are brother-haters no longer. The Scriptures tell us also that it will be possible for a man who has been figuratively washed from his former condition of sin-defilement and who has been clothed of the Lord symbolically in a robe of righteousness and who has been begotten of the Holy Spirit of love, to turn from this holy commandment of love—to turn from the way of righteousness, to his former condition of sin-defilement.

The Apostle gives the illustration of the sow that was washed returning to her wallowing in the mire. (2 Pet. 2:22.) But the case of such is hopeless if the step be taken with full intention and deliberation—if the return to a murderous condition of heart—brother-hating—be with the full consent of the heart. The Apostle, however, does intimate that up to a certain point there is hope of recovery, and hence he urges all of the faithful to assist these, saying, "He that converteth a sinner (once a brother) from the error of his ways shall save a soul from death."

Again we read, "No drunkard shall enter into the Kingdom of God." (1 Cor. 6:10.) He surely would be unfit. This does not, however, imply that all total abstainers from intoxicant liquors are fit for the Kingdom. Neither does it imply that a drunkard might not reform and thus cease to be a drunkard, and by the Lord's grace become fit for the Kingdom. Moreover, the word **drunkard** in the Bible is frequently used in a figurative sense. It represents an addled condition of the mind; as for instance, we read that Babylon's cup made all the nations drunk. (Rev. 18:2, 3.) This signifies that fellowship with false doctrines has permeated, influenced, bewildered the world in general.

God's people partaking of Christ's cup of suffering are said to receive "the spirit of a sound mind"—clearness of understanding respecting the Divine character and Plan and the principles of righteousness. All who will be fit for the Kingdom may be expected to have considerable clearness of understanding respecting Divine things. They are to know God, and by receiving His Spirit, they are to have understanding of "the deep things of God," which the natural man cannot understand. Of this our Lord spoke, saying "This is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent."

The Importance of Fidelity.

Pride is another quality of the heart which would render its possessor unfit for the Kingdom of God. We read that the Lord "resisteth the proud and giveth grace to the humble." (1 Pet. 5:5.) Pride is one of the things which God hates. It is a foe to righteousness in general and leads many captive into sin. When we read that God shows His favor to the humble, we may be sure that the favor of joint-heirship with the Redeemer is for the humble alone. With what carefulness this should lead us to search our hearts and put away everything in the nature of pride, self-conceit. Love is the fulfilling of the Law. Love is the Law of the New Creation; and pride is a foe to love. It is related to selfishness, which is a foe of every grace of the Holy Spirit.

The Lord wishes us to see that the Heavenly Father is not merely calling for those who have generally good intentions and who would rather do right than do wrong. We may rejoice with such that they are better than their neighbors, but they are not fit for the Kingdom of God, unless their love for righteousness, for Truth, for the will of God, be so firmly established that they are ready and willing to "endure hardness as good soldiers of Jesus Christ" and to "fight a good fight" to the end of the course, laying hold upon eternal life and glory and immortality. One of God's objects in permitting the world and the flesh and the Adversary to have the power which they now possess to counteract and to fight against our good intentions and good resolutions is explained in the Scriptures. We read "The Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." (Deut. 13:3.) If love of sin or love of self or love of any earthly thing can overbalance our love to the Lord and to His Truth and His people, we are not worthy of a place in the Kingdom—not fit for the Kingdom. Not merely good professions, but faithfulness unto death, fixity of character, are required by the Lord of such as He would honor with a share in the Kingdom.

An Abundant Entrance.

Having noticed that lack of love, lack of zeal, lack of constancy, lack of devotion would unfit for the Kingdom, let us notice some of the characteristics necessary to a place in the Kingdom—some of the qualities, therefore, which we must each cultivate in our own hearts, which we must each develop in his own character. The Apostle explains these and urges the matter thus, "Add to your faith fortitude; and to fortitude knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ . . . for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ."—2 Pet. 1:5-11.

A CITY WITHOUT WALLS

"He that hath no rule over his own spirit is like a city that is broken down, and without walls."—Prov. 25:28.

FORCEFUL, indeed, is the simile found in our text. A city, especially in olden times, was a place where people were congregated for mutual advantage and protection. Marauders were abroad ready to plunder, and the wall of the city was very much in the nature of a preservation from harm, that the inhabitants might be able to protect their valuables, their rights, their interests.

For a like purpose God, in creating man, gave him a **will**. It is one of the strong elements of man's likeness to his Creator. We may have a will, however weak our bodies, or however strong our passions. That will may be strong whether we are brought into outward subjection to others or not. Our bodies may be enslaved, but our wills cannot be enslaved without our permission. Our will is something which cannot be taken from us; but it needs to be defended; it needs to be repaired; it needs to be made strong in weak places.

The Necessity for Strengthening the Will.

Those who do not attend to this and do not strengthen the will where they find special liability to assaults, are sure to have it much broken down, so that, by and by, they reach a place where they have no will, no self-control. Just as in a devastated city the protecting walls have been destroyed and the enemy finds easy access, so the human being who yields to sin and weaknesses and assaults of the Adversary has lost his real manhood and is in danger of losing everything.

It is a part of our duty as Christians and as New Creatures to withstand all assaults of the Adversary; and these assaults come, not from visible forces alone, but from evil spirits; from those who seek to obtain possession of us—as is the case with those who come under the control of these evil spirits. Their wills are subdued, broken down, and they are in the hands of their enemies, exactly as pictured in our text. Let such strive to cast out the enemy, to resist him, to strengthen the walls of their minds and to make an alliance at once with the Lord Jesus. Let them give their hearts fully and completely to Him and accept His will, His Word and His guidance.

True, when thus released from the bondage of sin and of Satan, they become bond-slaves of righteousness and of Christ; but when it is realized that to be the bond-servants of Christ means to serve that which is good and true and right, and to be in harmony with the Father, all should rejoice to place themselves fully and unreservedly under the control of Him who hath so loved the entire race of mankind as to purchase them with His own blood. Surely all are safe in His hands.

But it is not sufficient that any of us merely place ourselves in the hands of the Lord. The Psalmist counsels us, "Commit thy **way** unto the Lord; **trust also in Him**, and He shall bring to pass; and He shall bring forth thy righteousness as the light." (Psa. 37:5.) The Apostle Paul tells us that "It is God who worketh in you both to will and to do of His good pleasure." (Phil. 2:13.) He works by means of the promises in His Word; by means of the various experiences of life, its disciplines and humbling processes, and it is well that we take heed to each lesson as it comes if we desire to have a character developed in the likeness of our Head.

"He that Ruleth His Own Spirit is Greater Than He that Taketh a City."

We are not to lose sight of the fact that we are to be "workers together with God" in the accomplishment of the great transforming work to be wrought in us by the renewing of our minds. Our battle with **self** is our greatest battle, and we have the Lord's Word for it that he that "ruleth his own spirit [his own mind, will] is better than he that taketh a city," because he has to that extent learned to exercise the combativeness of a true character in the right direction—that of self-control.

But, lest we become discouraged with the slowness of our progress, we should ever remember that the attainment of the control of our own spirits, our own minds, the bringing of these into full accord, full harmony, with the Lord and, so far as possible, into accord with all of the Lord's people who are in accord with Him, is attained **"finally,"** as the Apostle informs us; it is gradually reached by "patient continuance in well doing," relying upon the Divine assurance of grace to help in every time of need.

Let us all strain every energy toward this final and grand development. We are to have it continually before us as the standard, the ideal, the aim, and although we may fail time after time, if we are rightly exercised in the matter we shall be stronger as the result of each failure; for each failure will show us, more clearly than we previously discerned, the weak points of our characters, naturally resulting from the fall. And if each weak point be carefully noted and guarded against as respects the future, we shall come, by and by, by the grace of God and under the direction of our Great Teacher, by His Word and example and providential leadings, to that subdued condition, that harmonized condition, which will fully accord with the will of God.

To such, looking back, even the failures which, subsequently recognized, led to greater fortification against the wiles of the Adversary and the weaknesses of the flesh, may be seen to have been overruled by the Lord for our blessing, according to His promise that "all things shall work together for good to them that love God."

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Religious and Scientific Gleanings

WHAT SHALL WE SAY?

An Editorial by David Starr Jordan, President of Leland-Stanford University, and a Leader in the Movement for Disarmament and World's Peace.

As teachers of private and to some extent of public morals, what shall we say to the recent gigantic parade on the Hudson of miles of war vessels on their way from the **tax bureau** to the **junk shop?**

Let us look on this mighty array of ships splendidly equipped and manned by able worthy men, **the whole never to be needed and never under any conceivable circumstances to be other than a burden and a danger to the nation which displays it.**

We are told that a purpose of this pageant of the ships is to "popularize the navy." This may mean to get us used to it and **to paying for it,** which is the chief function of the people in these great affairs. Or it may mean to work upon the public imagination so that we may fill the vacancies in the corps of sailors and marines who "glare" at us "through their absences."

By all means let us **popularize** the navy. It is our navy. We have paid for it, and it is for **the people** to do what they please with it. "For after all, this is the people's country." And perhaps we could bring it nearer to our hearts and thoughts if we should paint on the white side of each ship, **its cost in taxes, in the blood and sweat of working men, in the anguish of "the man lowest down."**

There is the good ship North Dakota, for example. Her cost is almost exactly the year's earnings of the prosperous State for which she is named. As to the fine Dreadnoughts who fear nothing while the nation is in its senses and in war nothing but a torpedo boat or an aerobomb, it would please the working man to know that his wages for 20,000 years would purchase a ship of this kind, and that the wages of 1,600 of his fellows each year would keep it trim and afloat. As the procession moves by, he will see ships that have cost as much as Cornell University, or Yale, or Princeton, or Wisconsin, and almost as much as Harvard or Columbia. And on the flagship at the end, figures might be summed up, the whole costing as much as an American workman would earn perhaps in two million years, a European workman in four millions and an Asiatic in eight millions.

If all this is needed to insure the peace it endangers, by all means let us have it. There is no cost we cannot afford to pay if honorable peace is at stake. **But let us be convinced that peace is really at stake,** and that this is the means to secure it. There are some who think that Christian fellowship, the demands of commerce and a civil tongue in the foreign offices do more for a nation's peace than any show force.

Bernard Shaw observed that "Man is the only animal that esteems itself rich in proportion to the number and voracity of its parasites."—Memphis (Tenn.) Press.

WOULD BLOW UP SEMINARIES.

Canon Henson Says He Can't Breathe in Denominational Institutions.

The Canon is visiting the Rev. Dr. Francis Brown of Union Seminary, which was once Presbyterian, but now reports to no religious body. He praised the Union and its methods, and said he thought its students were able to get away from the pettiness that characterized so many other seminaries.

"If I could have my way," he went on, "I'd go about the country with dynamite and blow up every denominational seminary. I cannot stand them. I cannot breathe in them." The ministers, practically all of them graduates of the seminaries he proposed to blow up, cheered lustily.—New York Press.

BOSTON SOCIETY SCORED.

The pastor of Tremont Temple (Baptist) denounced Boston society for its manner of living.

"Boston society is not living a Christian life today," said Dr. Myers. "There is too much gambling and drinking of wine. It well could be called 'Heathen society.' "—Boston Post.

THE LOST KEY OF KNOWLEDGE

"Woe unto you, lawyers! for ye have taken away the Key of Knowledge: ye entered not in yourselves, and them that were entering in ye hindered."—LUKE 11:52.

IN the New Testament the word **lawyer** has a very different meaning from our general usage. It applied to those religious teachers of the Jews who made special professions of sanctity of heart and earnest desire to know God's will, as expressed in the Mosaic Law, and to teach the same to the people. The corresponding class of to-day are designated Doctors of Divinity. Our text, therefore, with this correction reads, "Woe unto you, Doctors of Divinity, for ye have taken away the Key of Knowledge; you entered not in yourselves, and them that were entering ye hindered."

"Common People Heard Jesus Gladly."

It was the custom amongst the Jews that lessons from the Law and the Prophets should be read every day in their synagogues. The people were thus familiar with the letter of the Divine Law and promises. The majority of them, of course, were illiterate, for educational facilities were not what they are now. As a result only a few claimed to have an understanding of the spiritual part of the Law and the Prophets. These were chiefly of the literary and wealthy classes. To these the common people looked for guidance respecting the Divine will and Plan.

As an illustration: When the common people heard Jesus gladly they were unwilling to trust their own judgments, but inquired, "Have any of the Scribes and Pharisees believed on Him?" Have the Doctors of the Law, the Doctors of Divinity, endorsed Him? They have made a study of these things and we would rely more upon their judgment than upon our own. But none of the Scribes and Pharisees endorsed Him, and hence comparatively few of the people believed Him and became His disciples.

The common people were hungry for the Message which Jesus brought. It is recorded that they said of Jesus' teachings, "Never man spake like this Man." The nation would have gone over promptly to Jesus had the Scribes and Pharisees, the Doctors of the Law, set the example and given the word. Moreover, the teachings of Jesus harmonized the message of the Law and the Prophets over which the Scribes and the Pharisees and the Sadducees had long wrangled and disputed. Had the Doctors of the Law been as hungry for the Truth as were the people, undoubtedly all of their differences of interpretation of the Old Testament Scriptures would have speedily been solved in the light of the then Present Truth and knowledge of God, which was shining upon the Bible through the Holy Spirit, Jesus and the Apostles being Jehovah's mouthpieces.

The Key of Knowledge Buried.

In our text Jesus charged the Jewish Doctors of Divinity with the responsibility of having taken away the Key of Knowledge, refusing to use it themselves to enter into the great appreciation of the blessings then due, and hiding it from the common people who trusted them so implicitly. We charge that the same thing is true to-day. Not only were the Jewish people **typical** of Spiritual Israel, and their Age typical of this Age, and their Harvest typical of the Harvest or closing time of this Age, but additionally, now as then, "God's people perish for lack of knowledge." (Hosea 4:6.) Now, as then, the Doctors of Divinity will not use the Key of Knowledge themselves, to enter heartily into the wonderful privileges and blessings now due, and additionally they have buried the Key of Knowledge, hiding it from the people under a mass of forms and ceremonies.

But Is Knowledge Necessary?

In our Lord's day the Jewish Doctors of Divinity, or Rabbis, contented themselves with telling the people what they should do and what they should not do, but they did not teach the people—they did not help them to any understanding of the deep meaning of the Law and the Prophets. In our text Jesus said to the "D. D.'s," "You bind heavy burdens on the people, grievous to be borne," but you do not attempt to carry those burdens yourselves.

It is so to this day with the Jewish Rabbis, as well as with other Ministers; for instance, a minister stands as a representative and mouthpiece of the church creed, which in round-about terms declares that whoever does not live a saintly life will suffer an eternity of torment. Is not this a grievous burden to put upon any conscientious soul? Has it not caused untellable anguish to many of God's true people? And has it not repulsed and driven many from God and the Bible, thousands of the most intelligent minds in the world?

As the Jewish Doctors of Divinity carried no such burdens, neither do the Doctors of Divinity of Christendom. In private they acknowledge that they carry no such burdens. In public they give the inference that they **do**—not so much by positive terms as by implication, tone and inflection of voice, and by the general fact that they stand for and as representatives of the creeds which so teach. It does not excuse these influential teachers for them to claim that in their official capacity they lose their personal responsibility and shift it upon those who made the creeds and those who adopted them. The people are no longer trusting the creeds. They realize that the creeds contain many inconsistencies, and that greater light is today shining, from the pages of the Bible, than shone in the days when those creeds were formulated.

The common people trust the Bible—Jesus, the Apostles and the Prophets. They know that all of the creeds of Christendom claim to be built upon the inspired Record. They understand the Scribes and Pharisees of today, the Doctors of Divinity of Christendom, to give assurances that those creeds properly present the teachings of the Bible. The creedal chains would become ropes of sand if all the prominent Doctors of Divinity of Christendom came forward and publicly renounced them, as they nearly all do in private conversation.

It is this matter of misleading the people, deceiving them, that constituted the basis of Jesus' charge against the Doctors of Divinity of old, and we believe that His judgment is very similar to-day respecting the Doctors of Divinity of Christendom—"Ye have taken away [ye have hidden] the Key of Knowledge. Ye have not entered in yourselves, and them that were entering ye hindered."

Christian people today are so disgusted with the creeds which have separated them and their forefathers into six hundred different denominations that they are ready to discard them all, and come together as one Church of the Living God to study the Bible in its own light.

Systematic Key-hiding.

The Scribes and Pharisees of our day are proving themselves to be the antitypes of those addressed by Jesus in our text, and have a substitute for knowledge. Taking away the Key of Knowledge, they say to the common people, Do not bother your head about doctrines; leave doctrines to the clergy; let the clergy endorse all the creeds, however conflicting they be. We do this in order to lull you to sleep. There is nothing so calculated to disturb the Christian's rest as the discussion of the doctrines of Christ. If there be in any congregation those who cannot feel satisfied without **some** kind of Bible study, let them have it, but get them rather to discussing the geography of Palestine and the habits and customs of the people, etc., rather than the prophecies of old or the interpretations of them, as given by Jesus and the Apostles. We ministers will keep aloof from such Bible study; we will not let on but that we understand these prophecies thoroughly, but we will keep a watch upon the Bible classes, and interfere only if some brother therein is inclined to delve after the doctrines of Christ and the Apostles.

One minister, voicing this opposition to Bible study, especially along the lines of differences where it would be of special value, said, "The Church is like a great Hospital. Everything like doctrinal discussion must be banished and excluded, just as in a hospital all noise is forbidden, that the patients may sleep, or just as in a nursery noise is excluded that children may sleep."

Alas! it is too true that the nominal Church of Christ is like a Hospital, many of whose patients are blind and deaf and asleep and mentally confused. But the trouble is: These got into this condition because of a lack of healthful exercise; and keeping them quiet will but turn the present hospital into a Cemetery.

What the churches of all the denominations need is the Word of God—as presented in the words of Jesus and the Apostles: "The words that I speak unto you, they are spirit, and they are life." The sin-sick and lame, the blind and deaf and mentally perplexed need to hear the voice of Truth—"Wonderful Words of Life"—otherwise they will become more sick and will perish as Christians, but to become alive perhaps as "lovers of pleasure more than lovers of God."

An Episcopal minister in our hearing urged his congregation to simply rest, not to bother themselves about their own future or that of others. The Holy Catholic Church, he said, resembled a ship, in which the members should come as passengers to be carried to the heavenly destination. They need not examine the compass, nor the chart, nor the machinery. All they need is to sit down and enjoy the journey, trusting that their baptism and the Holy Spirit have given them a free ticket to a proper destination.

Why did not Jesus and the Apostles use such an illustration? Because it is not a correct one. Why do the modern Pharisees use such an illustration? It is because they wish to hide from the people the Key of Knowledge, and if possible to hinder them from hunting for it.

Many, alas! are satisfied with such unscriptural presentations and forget the exhortation of Jesus and the Apostles, "Strive to enter in" to the Kingdom. (Luke 13:24.) "So run as to obtain." (1 Cor. 9:24.) "Fight the good fight." (1 Tim. 6:12.) "Grow in grace and knowledge." (2 Pet. 3:18.) "Put off all these" —works of the flesh and the devil. (Col. 3:8.) "Put on" (Col. 3:12), all these fruitages of the Holy Spirit, desiring "the sincere milk of the Word, that ye may grow thereby," and be not alway babes but become strong men and partake of the "strong meat" of the Divine Word. —1 Pet. 2:2; Heb. 5:12-14.

So unsuccessful have the hospital and nursery methods proven that comparatively few nominal church members have their senses exercised enough to inquire of such Doctors of Divinity the logic of their advice. Few think to ask which of the 600 different denominational boats, with the several captains, different compasses, different charts, and different crews, is the proper one to take. Or, if they are all alike, and going to the same port, and equally safe, why the competition between them for passengers? Few ask, When were these various ships built? And therefore few get the answer that these theological systems were constructed during the Dark Ages. Few ask, Who gave this authority to the different Captains, seeing that Jesus and the Apostles quote, "One Lord, one Faith, one Baptism, one God and Father of all," and one "Church of the First-born, whose names are written in heaven?"—Eph. 4:5, 6; Heb. 12:23.

The illustration is not a good one, else doubtless it would have been used in the Bible. If the illustration were used at all in the Scriptures, it could only be applied to the one True Church of Jehovah, the different members of which would not be passengers, but would constitute the crew co-laboring together for the attainment of the desired haven.

Necessity For Knowledge.

Knowledge of God, the Bible declares, is indispensable for the attainment of the Great Prize of the High Calling. Thus Jesus said, "This is life eternal, that they may know Thee, the Only True God, and Jesus Christ, whom Thou hast sent." (John 17:3.) We are not to understand this to signify that anyone who has merely been made acquainted with the fact that there is one Creator, and that Jesus is His Son, is on account of this

(Continued on 2d page, 1d column.)

THE THIEF ON THE CROSS.

What did Jesus mean by His words, "Verily I say unto thee today, thou shalt be with Me in Paradise"—if Paradise, lost 6,000 years ago, will not be restored until the Second Coming of Jesus and the establishment of His Kingdom?

The full answer to this question we shall be pleased to send you upon receipt of postal-card request. Address, Bible & Tract Society, 17 Hicks St., Brooklyn, N. Y.

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A PRESBYTERIAN LIVE WIRE.

The Rev. De Mark A. Matthews of Seattle, Moderator of the General Assembly of the Presbyterian Church, addressed the Monday meeting of the ministers of that denomination in the Presbyterian Building in Fifth Avenue, yesterday, and stirred up plenty of comment and incidentally some resentment. A few of the remarks he made which his hearers noted particularly follow:

"The great curse resting on Presbyterian ministers today is that of time-waste. Ministers seem to have no sense of responsibility for the value of their own time.

"There are more Presbyterian churches in America standing still, marking time, going to pieces because of dead elderships in them, than from any other cause.

"The Presbyterian Church is merely playing at the task of making America Christian. It is merely toying with its part of the responsibility.

"The church ought to be organized as is the public school, with lower and higher grades."

Dr. Matthews paid his respects to the Trustees of Presbyterian churches, and charged most of them with being godless. He said many church officials were studying almost everything except the Bible, and interested in pretty much everything except religion.—N. Y. Times.

VARIATIONS OF THE GOLDEN RULE.

Do as you would be done by.—Persian.

Do not that to a neighbor which you would take ill from him.—Grecian.

What you would not wish done to yourself do not do unto others.—Chinese.

One should seek for others the happiness one desires for one's self.—Buddhist.

He sought for others the good he desired for himself. Let him pass on.—Egyptian.

All things whatsoever ye would that men should do to you do ye even so to them.—Christian.

Let none of you treat his brother in a way he himself would dislike to be treated.—Mohammedan.

The true rule of life is to guard and do by the things of others as they do by their own.—Hindu.

The law imprinted on the hearts of all men is to love the members of society as themselves.—Roman.

HOW LONG WILL IT LAST?

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* * *

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(*Continued from 1st page, 4th column.*)

knowledge to be granted everlasting life. Some think to be able to make void the various Scriptures which tell us of the necessity of making our "calling and election sure," by so running as to obtain the prize.—1 Corinthians 9:24.

Our Lord's words do not refer to a knowledge **about** God, but to a knowledge of or personal acquaintance **with** God and His Son. And such an intimate acquaintance is not obtained merely by an introduction, but by companionship; it signifies an intimacy of acquaintanceship, a familiarity. Everything in the Divine Word encourages those who accept the Divine invitation to draw near to God, to come into fellowship with Him.

But this knowledge of God which will bring a saintly few to salvation on the highest plane stands related to God's Word—the teachings of the Bible—for thus God exalted His Word, by making it the channel for spiritual refreshment and personal acquaintanceship with Himself.

Thus Jesus prayed for us, His followers, "Sanctify them through Thy Truth, Thy Word is Truth." Any who neglect the Divine Word will fail of the sanctifying power and thus fail of the ultimate acquaintanceship with God which alone will guarantee everlasting life. The reason why the Lord has thus arranged the matter and made knowledge of the Scriptures essential, doubtless is that thus His faithful people may be benefited; and **they alone** receive the instruction which will profit them alone, but would more or less injure others. Thus it is written, **"Ye** shall know the Truth, and the Truth shall make **you** free."

To this class our Lord says to-day, as He said to His Jewish followers eighteen centuries ago, "To you it is given to know the Mysteries of the Kingdom of God, but to all outside these things are spoken in parables and dark sayings, that hearing they might not understand and seeing they might not perceive." To the outsiders—the Doctors of Divinity—is not permitted the Key of Knowledge. "Even so, Father, for so it seemeth good in Thy sight."—Matthew 11:25, 26.

What Constitutes the Key?

The Key of Knowledge consists of the faithful study of God's Word, with an honest purpose to know the things that are freely given unto us of God. This implies a consecration of heart, for none others would really desire that they might do the Divine will. And this implies also a faith in our Lord's promise that He that doeth "the will of My Father shall know of the doctrine." (John 7:17.) It is this consecrated, conscientious Bible study that is lacking to-day—that is being discouraged to-day by the great teachers and Doctors of Divinity.

Everything calculated to help Bible study, to get rid of the darkness of the creeds and superstitions of the past, is opposed—but not openly. The Doctors of Divinity of our day, like those of Jesus' day, are wise and act as though they do know. But they do not know; they oppose real Bible study—not openly, but secretly, "for fear of the people." (Mark 11:32; 12:12.) The great religious leaders of the Jews were marked by our Lord as being less conscientious, less honest, than the masses of the people. Concerning the people we read that "Jesus was moved with compassion when He beheld the multitude, that they were like sheep without a shepherd."—Matt. 9:36.

And is it not so to-day also? Are not many of God's people hungering and thirsting for the Truth, and greatly perplexed and discouraged because, going time after time to the religious leaders, they have received instead of bread "a stone," instead of a fish "a serpent"— a false doctrine, a devilish misrepresentation of the Almighty's character and Plan in respect to humanity? These devilish doctrines of the Dark Ages St. Paul calls "doctrines of demons," because the demons, the fallen angels, evidently have propagated them. They are to be found amongst all of the heathen, but nowhere in any worse form nor as bad as amongst Christians of all denominations. Is there not therefore a great responsibility resting upon every conscientious minister of the Gospel, that he should step out from amongst the mass of the Doctors of Divinity, who are hiding the Key of Knowledge and misleading the Lord's trusting sheep of nominal Christendom?

"Impossible to Deceive the Very Elect."

As we have already shown, they cannot keep penned, nor keep asleep, nor keep the knowledge from the saintly ones who constitute "the very elect." Our Lord, speaking of this time, said that the deceptions would be such that they would deceive, if possible, "the very elect," but in their case deception will not be possible, for the True Shepherd Himself will help them. But, oh, what weeping of disappointment, and what a chagrin and gnashing of teeth will come shortly to the "false shepherds," to the Key-hiding Doctors of Divinity, when they find that with all their endeavors to bolster up shams and superstitions in which they themselves do not believe, the entire fabric of Churchianity will collapse, as the Scriptures predict!

It is quite unnecessary that we press the lesson of this text; we leave the matter before you. God will urge and press the "Pearl of Great Price" upon no one. It is for sale to those who will give the price—**all that they have.** God has adopted plans and methods which will demonstrate and prove the class worthy of a share in Messiah's Kingdom.

COMFORTING WORDS OF LIFE

"Comfort one another with these words."—1 THESS. 4:18.

ONE of the wonderful things about the Bible and the Christianity founded upon the Bible's teachings is the fact that it contains so much sympathy—comfort for the bereaved, the sorrowing, the troubled. This is not true of any other book nor of any other religion in the world. And who is there that does not at some time in life need sympathy, need encouragement, need a powerful and loving friend such as the Bible assures us our God is to all who will accept His favor?

But our great Adversary, Satan, seeks to make the light appear dark and the darkness appear light. He seeks to negative the testimonies of God's Word, and, to a very great degree, his deceptions have been successful, as is witnessed by the creeds of Christendom. Practically all of our creeds, even though they assert that God is gracious, merciful, kind and loving, contradict this description of Him and His Plan for humanity in monstrous terms, fiendish in the extreme.

The majority of creeds tell us of His foreordination and pre-arrangement of whatsover comes to pass and that this signifies that a saintly handful will gain eternal life in joy in heaven, and that the unsaintly thousands of millions of heathendom and Christendom are equally foreordained to spend an eternity of torture foreknown, fore-intended and provided for before their creation. Is there comfort in this? Is such a plan Godlike or Satanic? Could any intelligent and good being rejoice in such a plan of damnation or sincerely worship an Almighty God who would so misuse His unlimited power to distress His creatures, "born in sin, shapen in iniquity; in sin did their mothers conceive them"?

The minority of Christian creeds declare the same results, but that they were not designed of God, not foreknown by Him, not predestinated. They tell us in other words that we have an incompetent God, well-meaning, but deficient in wisdom and in power. Is there any comfort in this? Would it assuage the grief and pain of those suffering in eternal torment if they could be assured that their lot was such, not because of Divine premeditation and design, but because of Divine incompetence? Surely there is no comfort to be had from such a view!

After all, we Protestants did not make much of an improvement upon the theory held by our forefathers against which we protested in the sixteenth century. Surely purgatorial tortures of a few centuries are no worse, no less comforting than our Protestant conceptions of an eternity of torture for all the non-elect! Our Catholic forefathers manufactured Purgatory without a shred of Scripture upon which to base the theory. They built it in their imaginations; they invented its fires and tortures. Our Protestant forefathers, using their imaginations, gave us an eternal torment hell—not more tangible, not more Scriptural than Purgatory. They did indeed use a Scriptural term —**sheol, hades,** hell—but, overlooking the fact that these words all signify the state of death, the condition of the dead, they wrested the language and warped it in an unscriptural manner to signify torture.

The penalty or "wage of sin is death." They made of it torture everlasting, without the slightest authority of Scripture except a misunderstood and misapplied parable, which, rightly understood, teaches a totally different lesson. The false Gospel has surely lost its power. People are becoming too intelligent to endure it. As a consequence attendance at Churches is decreasing and reverence for God is diminishing. Infidelity, called Higher Criticism, etc., is increasing.

The need of the hour is the Gospel of comfort. St. Paul declares what we all know, namely, that "the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God." Here we see the necessity for this Gospel of comfort. We see also that God has provided it and that it is coming to the world in the end of this Age—in the dawning of the new Age. It will come to the world in general as soon as the elect Church shall have been selected and, by the "First Resurrection" power, glorified with her Lord as His Kingdom class, as the glorified sons of God, whose mission it will be to bless all the families of the earth.

"Father of Mercies—God of All Comfort."

When St. Paul says, "Knowing the terrors of the Lord," he evidently refers to the fact that our Creator has declared that "the wage of sin is death" (not eternal torment); that "the soul that sinneth, it shall die" (not live in torment); that "all the wicked will God destroy" (not preserve in fire); and that only such as come into vital relationship with the Redeemer can have everlasting life. Knowing these things respecting the Divine government we persuade men everywhere, "Be ye reconciled to God"—and thus attain the only eternal life which He has promised.

But, on the other hand, note the kindly description of our God which the Apostle furnishes, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, the God of all comfort; who comforteth us in all of our tribulation, that we may be able to comfort them that are in any tribulation, by the comfort with which we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our comfort also aboundeth by Christ. And whether we be afflicted, it is for your comfort and salvation * * * or whether we be comforted, it is for your comfort and salvation, * * * knowing that as ye are partakers of the sufferings, so shall ye be also of the comfort."—2 Cor. 1:3-7.

What a wonderful statement respecting the Divine intentions for the comfort of the world and the comfort of the Church, all proceeding from "the God of all comfort"! Nothing written in any sacred books of any people at any time reveals such a God as the God of the Bible—a God infinite in Justice, Wisdom, Power and Love. It is He that is "working all things according to the counsel of His own good will," for the ultimate comfort and salvation of as many of His creatures as will accept His favors, after being brought to a knowledge of the Truth respecting them.

The Church is now comforted during this Gospel Age (saved to the highest plane of the heavenly nature) and during the coming Age the world is to be comforted and saved to the human nature—as many as will. For the world this means the glorious opportunity of the Mediatorial reign of Christ which will constitute their "time of restitution," uplifting, resurrection to all that was lost in Adam and redeemed by the precious blood of Christ.—Acts 3:19-21.

"Comfort—With These Words."

In order to appreciate the meaning of our text we must consider the words of the Apostle preceding it, beginning with the 13th verse. He declares, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." All Christian people agree that the word sleep here refers to those who died. They are not asleep in heaven, of course, for there all is wakefulness and intelligence and joy. They are not asleep in Purgatory, of course, for, according to our Catholic friends, sleep there would be an impossibility. They are not asleep in an orthodox hell, for, according to the description given by Protestants, none could sleep there.

Where, then, are those who are "asleep"? St. Paul says that we should not be ignorant concerning them. Have we not been ignorant in the past—foolishly ignorant? We have ignored the Apostle's words. We have refused to believe that any are asleep and claim that all are awake, alive—a few in heaven, the many in Purgatory or eternal torture.

But St. Paul was right! The entire Bible teaches that all who die fall asleep. Thus we learn of St. Stephen, the first Christian martyr, that he "fell asleep" (stoned to death). We read of the good and bad, kings and peasants, falling asleep in death. We read that King David slept with his fathers—some of them good, some of them bad. We read that Abraham slept with his fathers—some of them heathen. The Bible tells us where they sleep and that they will all be awakened from the sleep of death in due time—in the resurrection, during Messiah's reign of a thousand years. The Prophet declares that "Many that sleep in the dust of the earth shall awake, some to life everlasting and some to shame and lasting contempt."—Dan. 12:2.

Those who will be awakened from the sleep of death unto resurrection of life will be the blessed and holy, the saintly, who will be associated with Messiah in the Kingdom work for the blessing and uplifting of the non-elect. Those who will be awakened from the sleep of death to shame and Age-lasting contempt will be the non-elect world. Their shame will be in proportion as they have enjoyed light, knowledge and opportunity and have failed rightly to appreciate and use these. They will have contempt from their fellows, in proportion as their shortcomings of the present time will be shown up.

Many highly esteemed amongst men will be awakened to that shame and Age-lasting contempt. But their case will not be a hopeless one. Much of their weakness and dereliction were the result of Adam's transgression and the sinful conditions which have resulted, including unfavorable environment. God has provided in Christ redemption for all from the sins and weaknesses resulting from Adam's disobedience, and thus the entire race of Adam is guaranteed an individual trial under favorable conditions—for life everlasting or death everlasting.

All who will render obedience to the laws and regulations of Messiah's Kingdom will begin to rise up, up, up, out of

WHAT IS THE SOUL?

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their fallen, degraded condition of sin, and be brought back to all that was lost in Adam and redeemed at Calvary. In proportion as they will retrace their steps and come back into Divine fellowship their shame will decrease and their contempt also. Finally in the consummation of that Age all who will may have attained full restoration and regeneration and freedom from shame and contempt. The unwilling and disobedient and rebellious will be destroyed in the Second Death—"twice dead, plucked up by the roots"—without hope of any further resurrection or restitution.

St. Paul urges that Christians should not be ignorant concerning those who are asleep—that they "sorrow not even as others who have no hope." It is bad enough to think of millions of the heathen as being totally extinct, hopelessly dead, without any prospects of a resurrection; the same would be true respecting our neighbors and friends, parents and children, brothers and sisters, who are not saintly, who are not in "Christ Jesus," who are not walking after the Spirit, who are not heirs of God and joint-heirs with Jesus Christ our Lord. And if it would be a sore trial to think of them as utterly destroyed in death and without hope of resuscitation, resurrection, how much worse would it have been when, in our misunderstanding of God's plans, we thought of them as being in either Purgatory or eternal torture! Such a false conception of the Divine Plan is worse than to believe them without hope and extinct.

The Apostle proceeds to point out the basis of this hope in these words, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring (from the dead) with (by) Him." (1 Thess. 4:14.) So, then, the Apostle declares, the resurrection hope is the Christian hope, and the basis of the hope of this resurrection is that Jesus died that He might be man's ransomer—that He arose from the dead that He might be the great Deliverer of mankind, the Prophet, Priest and King of God, and that He might gather to Himself the Elect Church, the Bride, the Lamb's Wife, as His joint-heir.

Christians, of course, in thinking of the resurrection of the dead, would primarily, chiefly, consider their dear ones of the household of faith; hence the Apostle continues his argument, saying that those of the Church living at the time of the Second Advent will not precede or hinder those members of the Church who have died during the past centuries, for the dead in Christ shall arise first—shall be awakened first from the sleep of death.

"Them That Sleep in Jesus."

We cannot think that the Apostle refers merely to the Church in this case, for uniformly, in speaking of the resurrection of the dead, he refers both to the Church and to the world, the "resurrection of the just and of the unjust." So in this case he evidently refers both to the Church and to the world as "asleep in Jesus." The expression will be noted as different from another one of his respecting those who "sleep in Christ." The latter expression evidently refers to the Church as the glorified members of The Christ. But in speaking of those asleep in Jesus he evidently has reference to the whole world of mankind. The whole world died in Adam without having a voice in the matter of their birth or trial or condemnation. "Condemnation came upon all because of one man's disobedience." Likewise justification is to pass upon all of our race through the precious merit of Christ's sacrifice. The fact that He "died, the Just for the unjust," constitutes His death a satisfaction price for the sins of the whole world.

From this standpoint, therefore, the whole world not only died in Adam, but now sleeps or waits unconsciously for a resurrection of the dead through the merit of our Redeemer's sacrifice. If we believe that Christ died for our sins and laid the foundation thus for His great work of blessing the world of mankind, including the Church, the First-fruits, let us believe also that God who began His good work will not stop until He shall have brought forth judgment unto victory —until all the redeemed world shall be brought to a knowledge of the Redeemer and of the Heavenly Father and to an opportunity for life everlasting through obedience. The world died in Adam—"In Adam all die." Jesus is the Redeemer of the world. "Even so all in Christ shall be made alive."

The message has reached the Church only, as yet. In due time it will reach every member of the race. The Church is already reckonedly quickened from the dead by the Holy Spirit and will shortly be born from the dead in the "First Resurrection." The world, therefore, from the Divine standpoint is not dead in Adam now, but merely asleep in Jesus, waiting for the glorious time when, His Kingdom established, He shall call all mankind from the prison-house of death, from the tomb, that each may learn of the grace of God in Christ, and have opportunity for attaining life everlasting.

These are the words in which we are to comfort one another—words of hope respecting the resurrection of the dead, both the just and the unjust—words of sympathy, words of assurance, words that show that God is better than all our fears; that yet in a little while He that shall come will establish His Kingdom—first the Church in glory and secondly Israel and all the families of the earth through them. Everything connected with the Divine Message is full of hope, full of encouragement, full of blessing, to those in the condition to receive it.

A Dark Cloud and Its Silver Lining

(By John G. Whittier)

In the minister's morning sermon he told of the primal fall,
And how, henceforth, the wrath of God rested on each and all;
And how, of His will and pleasure, all souls, save a chosen few,
Were doomed to eternal torture, and held in the way thereto.
Yet never, by Faith's unreason, a saintlier soul was tried,
And never the harsh old lesson a tenderer heart belied.
And after the painful service, on that pleasant, bright first day,
He walked with his little daughter thro' the apple bloom of May.
Sweet in the fresh green meadow, sparrow and blackbird sung;
Above in its tinted petals the blossoming orchard hung.
Around, on the wonderful glory, the minister looked and smiled:
"How good is the Lord, who gives us these gifts from His hand, my child.
Behold in the bloom of apples, and the violets in the sward,
A hint of the old lost beauty of the Garden of the Lord."
Then upspake the little maiden, treading on snow and pink,
"O father! these pretty blossoms are very wicked, I think.
Had there been no Garden of Eden, there never had been a fall;
And if never a tree had blossomed God would have loved us all."
"Hush, child!" the father answered, "By His decree man fell;
His ways are in clouds and darkness, but He doeth all things well.
And whether by His ordaining to us cometh good or ill,
Joy or pain, or light or shadow, we must fear and love Him still."
"Oh, I fear Him!" said the daughter, "and I try to love Him, too;
But I wish He were kind and gentle—kind and loving as you."
The minister groaned in spirit, as the tremulous lips of pain,
And wide, wet eyes, uplifted, questioned his own in vain.
Bowing his head, he pondered the words of his little one;
Had he erred in his life-long teachings, and wrong to his Master done?
To what grim and dreadful idol had he lent the Holiest Name?
Did his own heart, loving and human, the God of his worship shame?
And lo! from the bloom and greenness, from the tender skies above,
And the face of his little daughter, he read a lesson of love.
No more as the cloudy terror of Sinai's Mount of Law,
But as Christ in the Syrian lilies the vision of God he saw.
And as when, in the clefts of Horeb, of old was His presence known,
The dread, ineffable glory was Infinite goodness alone.
Thereafter his hearers noted in his prayers a tenderer strain,
And never the message of hatred burned on his lips again.
And the scoffing tongue was prayerful, and the blinded eyes found sight,
And hearts, as flint, aforetime, grew soft in his warmth and light.

COUNTING THE COST

"Whosoever he be among you that renounceth not all that he hath, he cannot be My disciple."
LUKE 14:33.

THE bane of true Christianity is that doctrine of devils respecting the eternal torment of all who are not Christ's disciples—of all who, according to our text, renounce not all that they have to follow the Lord. This unholy, unscriptural teaching has not only cost pain, sorrow, perplexity and confusion to the Lord's true people, but it has injured the world as well. It has been the spur and lash which the Adversary has used in connection with exciting revivals to the injury of many; more are in insane asylums on account of this false doctrine than is generally supposed. Others, of stronger minds, recover from the excitement only to fall into a calloused and hardened condition, where they are more difficult than ever to reach along the proper Scriptural lines—more difficult than ever to convert truly to the Lord and to His cause.

Morality and Christianity.

This lash of superstitious fear the Adversary used to build up the various sectarian systems to their present proportions. They stand chiefly for good morals, irrespective of religious profession. We are to distinguish between Christianity and morality. Many noble men and women, total unbelievers according to their own professions, have been moralists. Our Lord was not a revivalist according to the ordinary acceptance of that term. He never attempted to work His hearers into a spasmodic enthusiasm; He never carried the lash over them to drive them through fear to the Mercy Seat. On the contrary, He took a course which positively repelled those who were not in a right attitude of heart to receive His message. He continually held out before those to whom He preached the extreme difficulties associated with discipleship.

Our text is another illustration of this principle of hindering those who might think lightly of the responsibilities of discipleship. He would have them understand that not everyone who saith, "Lord, Lord," should enter into the Kingdom, but he that doeth the will of the Father. He would have them understand that to do the will of God under present conditions, during the present Gospel Age, signifies the abandonment of earthly aims and hopes and ambitions, and the substituting for these of heavenly hopes and ambitions, which will change them in character-likeness from glory to glory, preparing them for a share in the First Resurrection.

Our Lord's Illustrations.

To make the matter particularly plain, our Lord gave two illustrations in the verses preceding our text. He points out that any man intending to build a tower would, if exercised by a sane mind, sit down and calculate whether or not he could afford to build it and whether it would pay. Undoubtedly the Lord's method of preaching the Gospel was the correct one, and those who follow any other method or standard are in error, no matter how conscientiously they may believe they do God's service. Revivalists in general attempt excitement, and sometimes evidently have the Adversary's assistance in producing hypnotic results. Many evangelists without the more special gifts of miracles possessed by our Lord and His Twelve Apostles, and the Seventy also, gathered during the three and a half years of our Lord's ministry—the total number being stated as five hundred brethren. But the Lord gathered no "tares"—only wheat.

We seek to walk in the Master's footsteps, and to make known His message, and to expect that it will specially appeal only to the "very elect," the "Israelites, indeed, in whom there is no guile." But we are not seeking to build up a sect or party. We recognize the Church of Christ as one and not many. We recognize that the Lord gave no commission to us or to anyone else to establish sects and parties and churches. It is not our desire, therefore, to build up a glorious earthly system, nor to draw the worldly by preaching such things as would be attractive to the world. It is our commission to preach the Gospel of Christ.

What It Means to "Forsake All."

Our text speaks of forsaking all to be the Lord's disciples. This does not mean merely to forsake all forms of sin. No one has a right to commit sin, whether he be Christ's disciple or anybody's disciple. True forsaking of sin and moral living are connected with all decency of life as well as with discipleship to Christ. To get the picture before our minds the Scriptures speak of Satan as being the Prince of Darkness and of the world as lying in darkness. Sin of every form is related to this period of darkness, and we are bidden to hope for the glorious epoch to come, in which sin shall be utterly banished from the world; and instead of Satan being the prince of this world, Jesus shall be the King of Glory, the Light of the world, Immanuel. We are taught to pray in harmony with these hopes set before us in the Gospel.

The Lord is seeking for those who love righteousness and hate iniquity, and now —in a time when "darkness covers the earth and gross darkness the heathen"—is the time best adapted for finding those whom the Scriptures denominate the Children of the Light—that is, those who have a special love for righteousness, purity, truth, etc. These the Lord is calling, drawing, encouraging, assisting, and leading from glory to glory, because they love Him, preferring to stand with the Lord on the side of right and Truth and holiness and purity at the cost of the sacrifice of earthly things, earthly pleasures, earthly aims and earthly hopes. These the Scriptures denominate the Lord's "jewels," whom He will gather at His Second Coming.

What a manifestation of Divine wisdom we have in the fact that the Church is sought during this period of darkness, of sin, before the clouds roll away, before the great Adversary, Satan, is bound! Now we see from this standpoint why the Lord did not emphasize the forsaking of sin, and why He did emphasize the forsaking of all and the taking up of the cross. Our Lord was calling only for the class that would be so in accord with Himself and His mission, so in accord with the principles for which He stood, so in harmony with the Light as children of the Light, that they would be willing to forsake all—even life itself. Manifestly, any one who would renounce all to be associated with Christ in His work of opposing and putting down sin would not require to be exhorted to oppose sin in his own heart. Sin would have no place in such a heart. The heart that has renounced all the works of the flesh and the Devil, all of the things of darkness, is the heart of the true disciple of Christ.

Note that the Apostle calls attention to this matter, saying, "How shall we who are dead to sin live any longer therein?" Describing the condition of some of the children of darkness he says, "Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. 6:9, 10.) This description does not merely cover the gross violations of righteousness; the words effeminate, covetous, revilers, extortioners, take in a vast multitude of proceedings more or less countenanced by the world, more or less the practice of all except the sanctified.

Treasure in an Earthen Vessel.

A point here needs to be guarded along lines set forth in the Bible: We are not to judge others nor even to judge ourselves wholly by the possibilities of the flesh. We are to remember that having been begotten again by the new mind, by the Holy Spirit, old things have passed away and all things have become new to our minds, to our hearts, to our wills, to our intentions. But we are also to remember that the old body has not passed away and that it will not pass away until death, and we are not to trust it too far. We are to keep continual guard over it, realizing its weakness and tendency toward sin through the Fall. Nor are we left in this battle entirely to ourselves. It is the Lord who has declared, "My grace is sufficient for thee, My strength is made perfect in your weakness." It is the Lord's promise that He will not suffer us to be tempted above that we are able, but with the temptation will provide a way of escape.

One of the Lord's illustrations is that of a king with a small army going forth to battle against a king with a greater army. How necessary it would be to count the cost, if defeat would be avoided! So with us; it is well that we count the cost and see our own weakness and our own littleness and our own inability to cope with and to vanquish the world and the Adversary and our own imperfect flesh. Not until we do see this will we be properly ready to become the Lord's followers. If we once learn this lesson properly and make our alliance with the Lord, with the full realization of His words, "Without Me ye can do nothing," then our course will be the right one and success will be ours through our Lord in the end.

The Importance of Little Things.

Make straight paths for your feet, the Apostle admonishes. He has arranged your affairs so that you will not be stumbled in the Narrow Way. Put away the things that would remind you of the pleasures of sin, that would tend to preserve the pride and fond desires of the flesh. Become what your worldly friends would consider an extremist to the extent that you will copy the Lord and the Apostles and their instructions. Cultivate humility instead of pride, meekness instead of boastfulness, generosity instead of selfishness, loving kindness instead of hypocrisy. Seek the companionship of the good, the pure, the consecrated, and especially the companionship of the Lord Himself. Speak to Him frequently in prayer and seek for His answer in the inspired Scriptures. Be faithful in the little things of life. Realize that you cannot, as a New Creature, measure yourself by the standards of the world.

If while pursuing this course you fall into various trials and difficulties, take them patiently, realizing that this is another evidence of God's favor toward you, an evidence that He is pruning and testing you to make you ready for His further use either in the present or in the future life. Thus you may "bear a song away" and find each day a happy one, because it brings you a little nearer to the grand ideal standard and to the glorious time of your "change."

WHERE ARE THE DEAD?
This article was published in Vol. I, No. 3. The great demand for copies of it has been remarkable. A sample copy will be mailed to any one free. Address, Bible Society, 17 Hicks Street, Brooklyn, N. Y.

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Most Precious Text.
Our Lord's Return.
Which Is the True Gospel?

FOLLOWING HIGH STANDARDS

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—1 JOHN 2:15.

OUR text clearly indicates that there are two kinds of love in the world, with votaries for each—the love for the world versus the love for God. The two are stated to be opposites to such a degree that they cannot be blended. We must be on one side or on the other side. As our Lord on one occasion declared, "Ye cannot serve God and Mammon," and as the Apostle declared, "His servants ye are to whom ye render service."—Matt. 6:24; Rom. 6:16.

Did the Holy Spirit, speaking through the Apostle, mean to teach us that we should not love those things in the world that are beautiful, beautiful landscapes, flowers, birds, etc., etc.? Some in times past and at present take this view and go into cloisters and shut themselves away from things beautiful and pleasing to their senses. A few people are inclined to feel that if they take pleasure in anything of an earthly kind it signifies sin in the sight of God. Those who have taken such a view of life have usually done so from a misunderstanding of our text and others of similar import.

The Present Evil World.

The Scriptures everywhere contrast what they denominate this world or present order of things with the world to come or future order of things, assuring us that the present social order or arrangement is imperfect, unsatisfactory, sinful, and that it must give place in God's due time to the perfect order or arrangement, under the dominion of the Messianic Kingdom, for which we pray, "Thy kingdom come, Thy will be done on earth as it is done in heaven." It is in accord with this that the Apostle speaks of the conditions as the present evil world, and refers to the future condition of things as "the world to come in which dwelleth righteousness." The thought then prevalent throughout the Scriptures is that unrighteousness is reigning or governing among men at the present time, and will hold sway until the Second Coming of Christ, who will overthrow the present order of things and establish the reign of righteousness—the world or order of things promised to come.

Many in the world are totally unable to see why present conditions should be designated "evil." They suit them well enough. They would be sorry to see them discontinued or set aside or changed in any manner lest the results to themselves would be less favorable.

Our thought on the subject is expressed by the Psalmist when he declares, that "all the foundations of the earth are out of course." (Psa. 82:5.) His words mean that all the basic principles of the present social structure are distorted out of proper relationship to each other, are in confusion. Society for centuries has been endeavoring to serve its interests as wisely as possible, yet selfishness—inherent in the entire human family since the fall—affects, influences, warps and twists the judgment on every subject. As a consequence, while it has endeavored to have matters right and just and true, while it has endeavored as a whole to regulate its affairs on lines of justice, sympathy, truth and equity, nevertheless individual selfishness and class preference have distorted the whole arrangement, until we have the condition which prevails to-day.

The history of the whole world shows that this condition of things is bound to continue so long as selfishness reigns in the human heart, and so long as the present order of society continues.

We are not advocating political, social and financial doctrines, revolutions, etc. Quite to the contrary; we claim that the present condition of things as a whole is about as good as it is possible for men to make it. We hold that any attempt to establish Socialism, and to deprive the most intelligent and most wealthy of the advantages which they possess, would result in violent trouble and anarchy, and that on the whole the best that the poor world can do for itself is to seek to hold matters as nearly level as possible, without provoking the anarchy and strife—to get all of the riches and liberty and justice properly belonging to the whole people into their hands so far as this can be done along peaceable lines.

Love for Present Order of Things.

The Apostle, in our text, intimates that we should search our hearts diligently to see our standing. Do we love the present selfish order of things? Are we helping to uphold it? Would we be sorry to see it go down, or see anything that might tend in that direction? If we are among those more favored than some, would we be sorry to see God's Kingdom established with the special liberties, privileges and advantages for all?

There are just two answers to these questions, Yes, or No, and our heart attitude respecting them demonstrates whether we are possessed of the spirit of the world, the selfish spirit, the ambitious spirit, the self-seeking spirit of the world, the desire to have more of the advantages of this present time and to use them selfishly in our own aggrandizement, or whether we have the love of the Father dwelling richly in our hearts and controlling our sentiments. With the latter sentiment in control we would be glad to see God's Kingdom come and His will be done on earth as in heaven as quickly as possible.

The question may be asked, How could anyone have wealth or be associated in any present enterprises who is in accord with the principles of righteousness, as we have outlined them, who is desirous of the establishment of God's Kingdom? Should he not refrain from taking advantage of any of the opportunities of the present time? Should he not abandon superior opportunities and distribute his fortune to others and engage in life as a day laborer, choosing to have no better than the masses of the world enjoy of earth's favors and blessings, refusing to have anything to do with society because the majority have no such opportunities, refusing to have any benefits or emoluments of honor that are not common or general to the poorest of mankind? We answer, No! This would not be the proper course; it would not greatly benefit the world for us to take such a step; a wiser way seems to open before us. We hear the Master's words in His prayer on behalf of His followers: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil" [that is in the world]. "In the world, but not of it," should be the Christian's secret of a separate life.

We are not wishing to condone graft or fraud or any immoral business. We are not meaning to say that the Christian should engage in these while his heart would be separate from them. As a child of God he is bound to be honest, bound to be true, bound to be faithful in all these particulars. What we hold is that, while avoiding unrighteousness, the Lord's people may engage in business along the lines that are generally approved as moral, along lines which are really selfish, and that he can thus engage without violation of his conscience, realizing that while in the world, his shop, his factory, his works, must be conducted very generally along the same principles as those of his neighbors, where the said principles do not infract truth and righteousness. He is not to attempt tc run his factories on the basis of love, which would be sure to bring him trouble, sure to destroy the business. He should recognize and follow love and righteousness in his business arrangements and dealings so far as present usages of society will permit.

But while thus engaged in worldly transactions, comparatively along the lines of selfishness, the only ones possible at the present time, if he is a true Christian his heart will never be in sympathy with the present order of affairs—he will be longing for the better condition. He will find that the best he can do, then, under present conditions, will be to follow the highest standard of business principle known to men, and to use the profits of his business according to his best judgment of the Lord's will, as a steward of so much of the Lord's money—using some of it perhaps for the mental, some for the moral, some for the physical and some for the spiritual assistance of employes, neighbors and friends, but all the while wishing, hoping, praying for the New Dispensation which will usher in the everlasting righteousness upon the earth which the Lord has promised in His Word.

This is in full accord with the love of the Father mentioned in our text.

Loving not the present order of things and appreciating not the social structure of the present time, feeling that there are injustices and iniquities which we cannot endorse, leads those who are the Lord's people, and who have the Father's love dwelling more and more richly and abundantly in their hearts, to become more and more alienated from the world—in it, they are not of it. It is not necessarily their business to be continually chiding the world, fault-finding; but, rather, realizing that present conditions are the result of the fall and of acquired selfishness, they are to sympathize with the poor world with which they cannot fraternize; and if these find that their positions in favor of righteousness and their ideas respecting what would be just and what would be unjust are not appreciated by the world, they may not be surprised, but rather it may lead them to rejoice if, in consequence of faithfulness to the Lord and the truths of His revelation, men shall separate them from their company and they shall find themselves more or less ostracized in social circles, among the members of Christianity. Let them rejoice to be in fellowship with the Lord, and let their light so shine before men as to glorify Him in their bodies and spirits which are His.

As they are thus more and more separated from the world and its spirit by growing in grace and knowledge, they will be the more drawn to those of like precious faith—to others who have received of the same Spirit of the Father, the same love for humanity, and who are, like themselves, rejoicing in God's Plan, which He has promised shall work out for the blessing of all the families of the earth, bringing them to a knowledge of Himself and to glorious opportunities in connection with life everlasting and the Divine favors associated with the Kingdom.

THE RICH MAN AND LAZARUS

All Christians have wondered respecting this parable. When taken literally it seems unreasonable. Why should a man suffer torture merely because he was rich, well clothed, and bountifully fed? And why should another man be carried to glory simply because he was sick and poor and a companion of dogs? In the clear light now shining, this parable is luminous and beautiful to such an extent that one is compelled to laugh at his own foolish misunderstanding of it in the past.

The full explanation of this parable is given in another number, which we shall be glad to send you, free of charge, upon postal-card request. Address, Bible & Tract Society, 17 Hicks St., Brooklyn, New York.

THE LOVE REQUIRED OF THE NEW CREATION

"If we love one another God dwelleth in us, and His love is perfected in us."—1 JOHN 4:12.

THERE is a great difference between human or animal love, such as the members of a family have for one another, and that love to which this text refers. The love required of members of the Body of Christ is a love resulting from mutual relationship to the Lord, and comes from the Spirit of God dwelling in them—a God-like love, which marks them as of His Spirit, having been begotten to His disposition. There should be something about the character of the Lord's people which would demonstrate on all occasions that they possess true love for one another. If this is not the case the lack of love would be a reflection upon them all.

As we learn to love one another the Love of God is being perfected in us, the true, benevolent love which the Lord commands. The Lord said that we should love one another as He has loved us—to the extent of being willing to lay down our lives for one another. We are not to love **some** of the brethren **some of the time,** and **some** of the brethren **all of the time;** but we should **love all of the brethren all of the time;** and overlook their frailties and imperfections, taking that high standpoint from which God views them, forgiving one another, as God, for Christ's sake, overlooks **our** blemishes. We ought to forgive those who trespass against us as we hope and trust that God will forgive our trespasses. No one can be of the "elect" class unless this love be perfected in him. He may not gain so full a control of the flesh that he will never speak sharply, hastily, etc., but he must reach the place where he will be perfect in intention before he can be accepted as a member of the Kingdom.

The Apostle Paul says that "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the Law." (Rom. 13:10.) The Divine Law which the Apostle had specially before his mind was the Law given to Israel—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might"; and, "Thou shalt love thy neighbor as thyself." (Deut. 6:5; Lev. 19:18.) This Law of God fulfilled—filled full, completely met—requires that the heart shall be full of love. All the mind and soul and strength are required to fulfill this Law. "**Love** worketh no ill to his neighbor." Yet one might work ill through ignorance and superstition and misunderstanding, through imperfection of the flesh, while his heart intentions were good. Saul of Tarsus worked much ill to his neighbors. With good intention, doubtless, some of our Catholic friends and some of our Protestant friends have worked ill to their neighbors. We cannot say that because they worked ill to their neighbors they had no love, but that they did not have it to the degree required by the Law; for **perfect love** would work **no** ill to his neighbor. Whoever would work ill to his neighbor, with full knowledge, would not have love.

Goes Beyond the Jewish Law.

There is a force in the word **therefore** in the text, "Love worketh no ill to his neighbor, **therefore,** love is the fulfilling of the Law." The Law was given to restrain wrong deeds, wrong words, wrong sentiments toward another. That Law was evidently not intended to enumerate all the things that should not be done, for it **works no ill.** One might, therefore, fulfill the Law of the Ten Commandments if he works no ill to his neighbor, but loves him as himself. The word **therefore** gives us the thought that the Apostle had in mind the Jewish Law and not the Law of the New Creation. Merely abstaining from evil and loving our neighbor as ourselves would not fulfill the Law as given to the New Creature by the Lord; but it would fill the Law of Justice given to the Jews.

But our Lord magnified that Law and also gave us a **new** command. The Love that would be in His followers, His disciples, was shown in His words, "Love one another as I have loved you." (John 15:12.) To do this would be far more than to do no injury to another. It would be **laying down our lives** for one another. This is far beyond any requirement of the Law. Justice could not say, "You must go over and clean the snow from your neighbor's pavement"; but Justice would say, "You must not throw any snow upon your neighbor's pavement." But Love says more than this. The new Law that is given to us is the Law of Sacrifice. We who are in the Body of Christ must love one another as Jesus loved us, to the extent of sacrificing our interests, our comforts, our privileges, in the interest of others.

He who does not find his heart in harmony with this Law of the New Creation—love, mercy, kindness, gentleness, goodness—lacks the evidence, or proof, that he is in any sense accepted of God as a joint-heir with Christ. If we have not love in our heart for the brethren, and the love of gentleness and benevolence toward all men, and even toward the brute creation, we have not the spirit which will carry us through in making the sacrifices necessary under present conditions. It will be only a question of time with such when the power of pride or vainglory holding them in the way of self-sacrifice will snap asunder and selfishness take full control. We are to keep the Law in our **minds.** But while our **minds** are **perfect,** we find imperfections of the flesh which hinder us from doing all that we wish to do. Hence, we need the sufficiency that is in Christ. We are trusting that God will accept the good intentions of the heart, of the mind, instead of counting against us the imperfections of our flesh.

An Aggressive as Well as Defensive Warfare Necessary.

God would have us watch for evidences of His will and profit by all the experiences which He permits to come to us in our every-day life, humbly accepting any discipline; and having this spirit we shall be led on from grace to grace and from victory unto victory. Merely to stand and battle on the **defensive** is very wearisome and gains no victory. To gain the victory we must not only put on the whole armor of God, but we must be heroes in the strife and wage an **aggressive** warfare upon the lusts of the eye and flesh and pride of life and all the foes of righteousness and purity.

Love—love for the Lord, for the Truth and for righteousness—must inspire us or we shall never be victors. Love will keep us faithful even unto death and make us meet for the inheritance of the saints in light. Where fervent love rules in the heart it implies that the heart is **fully submitted** to the Lord, and that means that nine-tenths of the battle is already won. But even then, as the Apostle Jude says (Jude 21), we must **keep ourselves** in the love of God, in watchfulness and prayer and zeal, and grace will abound where love abounds.

We keep ourselves in the love of God by striving to do always those things that are pleasing to Him. He can love **only perfection;** and it is impossible for us to be perfect. He perceives, however, that our weaknesses are not of the will but of the flesh, and He has provided an Advocate for us to whom we may come if we commit trespasses. Thus we keep ourselves in the Love of God and walk in the footsteps of Jesus. Where our footsteps may deviate from the way we have the precious blood of Jesus to cleanse us. When we have our new bodies we shall be continually in His love and always pleasing to Him, because we shall have no bodily imperfection to mar the perfection of our will.

Let Us Beware of Selfishness.

Selfishness is the surest cause of separation from the love of God. When we made our consecration to the Lord and He accepted us as New Creatures in Christ and begat us with the Holy Spirit, it was because we surrendered **self.** If at any time we turn back to walk after the flesh, we are departing from our consecration. This might be manifest in many ways: in slackness instead of zeal; in carelessness instead of carefulness; in a selfish feeling of jealousy of spirit; or in anger, hatred, strife. All these are so much of the Old Creature—wrong conditions from which we thought we had escaped. In proportion as the Old Creature triumphs the New Creature will fall; and thus we will gradually cease to be in the love of God. These wrong conditions will hinder the keeping of ourselves in the love of God, which signifies the keeping of ourselves in the proper attitude toward God and Jesus. We are to press on and make our sacrifice, if possible, larger every way to the Lord and the brethren.

Daily and hourly we may keep ourselves in the Lord's love by obedience to the principles of righteousness and faithfulness to our covenant and a growing love for these. We are to rejoice in every experience of life—its trials, difficulties, sorrows, disappointments, no less than in its pleasures, if by any or all of these means the Lord shall instruct us and give us clearer insight into our own deficiencies and a still clearer insight into that perfect law of liberty and love which He has established and to which He requires our full and loyal heart-submission.

In such faithful obedience to the Truth and earnest endeavor to conform to its principles, the way and the Truth grow more and more precious, and our willing feet with joy are led in the paths of righteousness and peace—into life everlasting.

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Religious and Scientific Gleanings

"IF MY PULPIT WERE MADE INTO A CIRCUS I WOULD BE WINNER," DECLARED MINISTER.

In Resigning Pastor Says Too Much Attention Is Paid to Features.

"If I made my pulpit a circus, I'd be a winner," said Rev. A. J. Belanger, in resigning as a minister. "People nowadays want their preachers to be mixers, not martyrs."

Mr. Belanger has added largely to the membership of the Auburn Street Congregational Church, of Paterson, N. J., during his pastorate, and is widely known for his scholarly and eloquent sermons. But members of the congregation have complained that he does not "mix."

"If I stood on my head or ran a minstrel show I could hold these complainants," said he. "It is a truth to be deplored that ministers today are called upon to be interesting and frothy personally, rather than preachers of good sermons, known for theological attainments, and for conscientious, dignified work. It does not seem to me desirable that churches should be mere play centers. I think that the social and institutional side of church work is not anything like as important as pulpit work. The power of the sermon should never be diluted because the preacher is forced to spend his time on activities that are not purely theological. But it is undoubtedly true that young men entering the pulpit are made to feel now that elevated thought in sermons is not as needful to success as personal mannerisms and entertainment ability."—Grafton, W. Va., Sentinel.

METHODIST PRAYERS FOR THE DEAD.

The editor of The Western Christian Advocate, having some time since advocated that Methodists hereafter pray publicly for the dead, aroused his brother editor of The Central Christian Advocate to a discussion of the subject. He noted that not even Romanists pray for those in hell, but only for those in purgatory, for whom there is a hope of escape. He asked, "Would we [Methodists] adopt the word Purgatory?" He proceeded to show that John Wesley, when charged with praying for the dead, did not deny it, but admitted it—denying that prayers for the dead were "poppery." He concludes:

"We do not think that it is strange that Methodism has not produced a literature on this thing of prayers for the dead. Methodism is practical. The land immediately beyond the grave is shrouded in loving mystery; there is scant revelation. Therefore Methodism is silent."

* * *

So, then, Methodism from Wesley down to the present finds nothing to say against **future probation;** but has some considerable leaning toward it. Only uninformed Methodists, therefore, have anything to say against the main argument presented and proven by us.

"LIFE IS ARTIFICIAL."

After seven years in the ministry Rev. Robert A. Bakeman has "quit the ministry to go to work." He has been assistant to Dr. Geo. Lunn, the Socialist mayor of Schenectady, as pastor of the United People's Church. He went to work today as a laborer under the superintendent of streets. Mr. Bakeman arraigned the church, its methods and its ministers in leaving the ministry. He took exception to the preaching of the church of the day, which, as he said, was unproved. He declared the pulpit is hampered by an atmosphere of "so-called truths," which the minister must accept regardless of his own convictions on church doctrines. "The minister is in a castle," he said. "He stands unchallenged and says what he pleases so long as he keeps within his pledges. I am tired of being in a castle, unchallenged. I want to get out where a man can place his brains against men. The minister's life is artificial. It is an unreal life. He has a code of morals all his own. A great majority of old ministers are bending over with the burden of trying to retain their influence."—Grafton, W. Va., Sentinel.

DECLINE OF FAITH AND GODLINESS

So is he that layeth up treasure for himself, and is not rich toward God."—LUKE 12:21.

OURS is the day of wealth. Nothing to compare with it has ever been known in the world's history, and the wealth is increasing. Not merely have we discovered rich deposits of gold and silver and precious stones; not merely are these being mined in a provident and successful manner, with which nothing in the past could compare, but additionally the world is growing rich in every conceivable way. Our cities are growing in size and beauty, in sanitary conveniences, in spacious parks, in good, paved streets, and boulevards all the world over.

Furthermore, machinery perfected within the last fifty years is being multiplied and turning out articles of convenience and value which add to the world's comfort and material wealth—not merely in perishable articles, such as clothing and bric-a-brac, but vast libraries, public and private, are being acquired; and many of these luxuries are becoming cheap, because of the facility with which they can be produced. These all, however, constitute riches, one glance at which would amaze our ancestors.

But are we as a race growing rich toward God, as our text intimates would be the proper thing? Is not the very reverse true; namely, that faith and godliness are on the decline? Is it not true that within the last fifty years the love of money, which the Apostle declares is "a root of all evil," has intensified? Is it not true that financial greed has become so strong and so persistent as to make necessary our recently passed Pure-food Laws for the protection of the lives of the people—because life and health were in jeopardy?

Is it not true that although we are all better housed, better fed and better clothed than were our forefathers, there is a general unrest, because of the trust in riches? Is it not true that even with all the modern safeguards of police and detective systems, and the telegraph, telephone, etc., still human lives and property are in peril, because of the everywhere prevalent hunger for wealth?

"Whose Shall These Things Be?"

Our text is a portion of one of our Lord's parables. In it He pictures a man whose lines were fallen in pleasant places. The smiling sun and genial showers prospered his undertakings and his wealth grew. The opportunity came to him for helping his friends and neighbors and relatives less favored—the opportunity for turning his material wealth to a good account in the cultivation of the generous traits of his character, and thus to develop more and more the Divine character (for God scatters His blessings, the rain and the sunshine, upon the evil and upon the good).

But instead of becoming rich through the cultivation of the noble qualities of his character, he allowed selfishness to dominate. He pulled down his barns and built greater. He accumulated instead of dispensing the wealth which Divine Providence permitted to flow into his lap. Are there not many today who are patterning after the character which the Lord portrayed in this parable?—many who are saying to themselves, "I will accumulate wealth and then say to my soul, You have plenty; 'eat, drink and be merry'! Think not particularly of your less favored brethren or neighbors, nor of the miserably poor; live for yourself." Does it not appear that the Lord has here drawn a picture of practically every man in the world, some of whom are really doing these things, and others only longing for the opportunity?

Hear the Lord's Estimation.

If the Lord declared that the man in His parable was a fool, what may we suppose is His estimate of the masses of the world today—blessed as men never before were blessed, privileged as men never before were privileged, and therefore responsible as men never before were responsible in the use of money? Alas! We fear that the Lord is not well pleased with the world in its scramble for wealth, witnessed today on every hand. In our text God's people of today have the reminder that the masses have the opportunity of becoming rich toward God because they have the opportunity to cultivate the Christlike spirit through generosity, helpfulness and brotherly kindness.

Not to the world, however, does the Lord address His reproof and admonition, but merely to His Church—the consecrated few. The world is about to learn a great lesson along this very line of selfishness. Having sown to the wind the seed of selfishness, it is about to reap a whirlwind of trouble, the fruitage of selfishness, in which the interests of the rich and poor will clash in the great conflict between capital and labor, between those who have secured wealth and those who will strive to take the wealth from them—"a time of trouble such as never was since there was a nation."

Are any so blinded as not to see the awful growth of anarchy, which is gradually settling down upon the highest civilization to which the world has ever attained? And are there any so blinded as to be unable to see that the conflict will be along the lines of selfishness—desire on the one part to hold and on the other part to acquire? But God is not appealing to the world, and indeed an appeal would be useless, so intense is the spirit of avarice.

God, therefore, is allowing the world as a whole to learn its great lesson that selfishness is an integral part of sin, as love and benevolence are integral parts of righteousness. We cannot doubt that by the time the lesson of selfishness and its results shall have been fully learned by the world it will be ready to cry out for Divine assistance.

And by that time, too, God's assistance for the poor world will be ready. The Messianic Kingdom will be inaugurated and a reign of love will be established which will contrast sharply with the present conditions in all its blessed results of peace, joy, love and good-will amongst men. And we may reasonably assume that there is no better way than this for teaching the world its needed lesson on this subject.

The Lesson to the Church.

God's lessons are for the Church—not for the Church nominal, which is merely a more civilized section of the world—but for the Church real, for God's saintly people in and out of the various sects and parties, and in every nation, kindred and tongue. These, anxious to know and do the will of God, receive special instruction such as the world is not prepared to receive. To these saintly footstep followers of Jesus, the Lord says, Let not your riches, your treasures, be of an earthly kind. Rather, go to the opposite extreme and spend and be spent in the interests of others, in the service of God, in the service of His message of Love; and thus, along the lines of the Divine promises, seek for a share with the great Redeemer in the sufferings and self-denials of the present life, and in the glory, honor and immortality of the life that is to come.

"Therefore, take no thought for your life [soul] what ye shall eat, neither for the body what ye shall put on. The soul is more than meat, and the body more than raiment"—"Your Father knoweth what things ye have need of." Therefore, "seek first [chiefly] the Kingdom" and the righteousness which it demands and all needful things shall be supplied according to your Father's wisdom. "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens which fadeth not away, where no thief approacheth, neither moth corrupteth; for where your treasure is, there will your heart be also."—Luke 12:32-34.

"Charge Them That Be Rich."

We are not for a moment to suppose that the Apostle referred to the worldly rich when he wrote to Timothy, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." (1 Tim. 6:17.) Most evidently the Apostle refers to some of the consecrated people of God as having wealth; they are to consider it a stewardship, and not their own—not to be disposed of according to their own worldly caprices, and surely not to be disposed of according to the dictum of their friends and neighbors and relatives.

If they are the Lord's, all they have must have been consecrated to Him, else they were not accepted as His disciples as He said. The charge which the Apostle directed to be given to the brethren possessing wealth is stated, "that they do good, that they be rich in good works, ready to distribute (for the necessities of others), willing to communicate" (liberally; willing to share with others of the brethren as members of a community somewhat along the lines of Christian communism).

The effect of so doing, the Apostle states, would be "laying up in store for themselves a good foundation against the time to come." (1 Tim. 6:19). The word **foundation** here is used in the same sense as when we say that a wealthy man gave a foundation of a million dollars for a college. His present constitutes the foundation or basis for the carrying out of the college plans and arrangements.

Thus a Christian who generously [illegible] in the Lord's service his financial stewardship is laying a foundation for the future—a foundation for his spiritual wealth, and the more of time and influence and wealth any of us can lay up thus in doing good in forwarding the interests of the brethren and the Lord's work, the more are we piling up our treasures in heaven and lessening those on earth. And the advantage of this procedure is that it helps to center our hearts on things above, and to wean them from the things of the earth, for where our treasures are there will our hearts be also. And thus, says the Apostle, we will be able to "lay hold on eternal life," now proffered to us.

Like Unto Your Father.

It helps God's intelligent children to follow in the "narrow way" and to learn the lessons of the present life, if they can see the principles involved, and how the lessons in the School of Christ are advantageous. For instance, many at first are inclined to say, "I do not see how it will make any difference to the Lord what I do with my money, my talents, my influence. He is rich, He needs nothing. Moreover, if any are needy, He is quite able to supply their needs without in the slightest degree impoverishing Himself. Why, then, should He desire His children, who are far from rich in the world's estimation, to use their little talents of time and money and influence, and why make this a test for them, which will determine whether or not they shall attain to the Kingdom at all, and if they attain at all, whether they shall be amongst the greatest or amongst the least in the Kingdom? What is the philosophy of it?"

The philosophy is this: Man as originally created, in the Divine likeness, was tender-hearted, sympathetic. It was after sin entered the world and the strife for a living began that selfishness gradually became the predominant influence, producing hard-heartedness—carelessness of the interests of others—self-love.

Take Away the Stony Heart.

God proposes that during the thousand years of Messiah's reign the hard-heartedness of our race shall gradually be dissolved. Satan will be bound and his allurements will be ended. The curse will be lifted, the earth will yield its increase, the thorns and thistles will give place, and so will the pests. The stress being lifted from mankind it will be easier for him to learn the lessons of love and brotherhood, and to rise up out of his present condition of measures and hard-heartedness, selfishness—back to the glorious image of God in which man was created. This will mean the dissolving of the stony-heartedness of our race; or, as

(Continued on 2d page, 2d column.)

THE RICH MAN AND LAZARUS

All Christians have wondered respecting this parable. When taken literally it seems unreasonable. Why should a man suffer torture merely because he was rich, well clothed, and bountifully fed? And why should another man be carried to glory simply because he was sick and poor and a companion of dogs? In the clear light now shining, this parable is luminous and beautiful to such an extent that one is compelled to laugh at his own foolish misunderstanding of it in the past.

The full explanation of this parable is given in another number, which we shall be glad to send you, free of charge, upon postal-card request. Address, Bible & Tract Society, 17 Hicks St., Brooklyn, New York.

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THE CHRISTIAN-PAGAN NATIONS.

The paradox of the twentieth century is that everywhere Christian relationships prevail between individuals, but pagan relationships between the nations to which these individuals belong. This is the observation of Dr. Frederick Lynch of *The Congregationalist* (Boston) from the vantage point of a summer holiday at Lucerne, Switzerland. In this summer meeting-place of Europe he has seen English and Germans grouped together, "their talk full of the utmost good-will," the relations "Christian through and through." "The German would never think of stealing the Englishman's purse, and the Englishman would never suspect the German of murderous designs upon him." If they differed in a dispute, they would not fly at each other's throat; they would refer the judgment to the nearest friend, or if it were a serious quarrel, to an impartial jury. "As a matter of fact, nationality is not uppermost in their talk." "But the moment the German Government and the English Government exchange words, the whole atmosphere changes from Christian to pagan." In fact,

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and a good many Italian papers
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the Italian point of view on the
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is the most striking thing about it,
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it, and, having become strong enough
take it from Turkey, proceeded to take
The beauty of it all is that no one
ees anything wrong in doing it.

"It would be wrong and un-Christian for an Italian to steal a Turk's purse or to kill a Turk on the street. But there is nothing wrong in Italy's stealing Turkey's purse or destroying Turks in so doing. (The only man I have met whose conscience troubled him a little, justified Italy's act on the ground that she was simply taking back what once was hers, for ancient Rome once owned North Africa.)

"Even the Church has fallen in with the Government and is blessing the armies—to little avail. The most encouraging thing has been the unprecedented condemnation of Italy's act by the European press. A German said to me that 25 years ago no daily paper in Europe would have seen anything wrong in a nation robbing or destroying another nation."

Dr. Lynch finds a "rather striking instance of how this pagan ethics for nations persists right in the midst of our Christian ethics" in the daily avocations of his Lucerne neighbors, which he reports with these comments:

"Opposite our terrace, across the lake, is the station of the airships. Every afternoon at five there come out a great yellow dirigible balloon, fish-shaped, with sweeping propellers, and a monoplane whose resemblance to a great bird is startlingly striking. They circle around the city several times, the big Zeppelin ship slowly, the monoplane with the swiftness of an eagle. Now the people who sip tea on our terrace are the most estimable people. They go to church and they are full of brotherly kindness to each other. But all the talk as these new adventurers of the heavens fly above us is of their use in killing somebody. It is of the possibility of dropping bombs on cities, of building up aerial navies.

"Already France has gone crazy over a navy in the air, and even the children of the nation have contributed their pennies and a new outburst of so-called patriotism. Of course Germany and England are endeavoring to outstrip her, and so a new, mad race of armament has begun. Lucerne is full of military officers studying their airships."—Literary Digest.

(*Continued from 1st page, 4th column.*)

the Scriptures put it, the Lord will take away the stony heart out of their flesh, and give them a heart of flesh—a heart of sympathy. All under that favorable condition who will refuse to return to harmony with God, and to the likeness of God, will be destroyed from amongst the people in the Second Death.—Acts 3:19-23.

But while such a restitution under the favorable conditions of the Messianic Kingdom is God's provision for the world, He has a different provision for the Church, now being called, tested, proven. By nature our hearts are hard and selfish; and, as the Apostle says, "We were children of wrath, even as others." The fact that God has called us to joint-heirship with His Son in the glorious Kingdom that is shortly to bless the world does not signify that He will accept us in our present condition of hard-heartedness and selfishness.

On the contrary, if we are to be the kings, priests and judges of the world, in association with our Lord and Head, the great King, we can readily see that we ourselves must get rid of this condition before being capable of helping the world up out of its hard-heartedness.

"We Walk by Faith."

In various respects the Lord's dealings with His called Church at the present time are different from what His dealings will be with the world by and by. This is because ours is so high an honor; and, correspondingly, it is appropriate that we should manifest the more love, the more zeal than will be expected of the world.

To illustrate: We must walk by faith and not by sight, and voluntarily accept the Lord's providences, and voluntarily undertake to co-operate in putting away the stony heart, accepting instead the Spirit of the Lord, and the Spirit of the Father—a spirit of love, kindness, gentleness, meekness, patience and long suffering toward all. Moreover, during the thousand years of the world's recovery from sin and selfishness and hard-heartedness, doubtless each individual will have several centuries for his gradual development, but the Father seeks in the Church class such as will manifest so much zeal for Him, and such as will give such heed to His instructions, and show such earnestness to copy His character, that they will succeed in attaining a heart condition of tenderness, sympathy and love like unto the Heavenly Father's, in the present years of their Christian experience.

And if we shall ultimately demonstrate this fixity of our hearts, the Lord will own us as His children in the First Resurrection and grant us perfect bodies on the spirit plane, when it will be possible for us to be absolutely like Him. That is the glorious condition for which we are waiting, hoping, praying, striving. And it is within our reach, for the Lord has not called us in vain: "Faithful is He who hath called us."

So, then, dear fellow-Bible students, let us gird up the loins of our minds, determining that with the Lord's help we will be rich toward God. Let us think less and less of earthly riches, and more and more prize the Kingdom which the Lord has promised to His faithful ones. All who shall attain to it will be rich in the highest sense, rich toward God. Not only will they be rich in the possession of the highest prize that God has to give—His very best—but following the process and lessons of our Great Teacher we shall be rich in His character-likeness, rich in experience, rich in faith, rich in benevolence, rich in all that is good and great, however poor we may be in earthly goods, at the finish of our course.

FAITH, FIDELITY AND OBEDIENCE NECESSARY TO SALVATION

"Watch and pray, lest ye enter into temptation; the spirit indeed is willing, but the flesh is weak."—MATT. 26:41.

WATCHING and praying are both necessary to escape entering into temptation. But first it is proper that we inquire who are addressed. Who are to watch? Who are to pray? Who are to escape entering into the temptation? We reply that this prescription is not given by the Great Physician to the world in general. True, our dear Redeemer called sinners everywhere and at all times to repentance, but He has no dealings with them until they respond to that call.

It were well if the entire world could realize our Lord's attitude toward them—that while not unsympathetic toward them in respect to their weaknesses and blemishes of the fall, He, nevertheless, has closed up all methods of reconciliation, all avenues of approach to Himself and His favor except one, namely, the door of repentance and faith.

Regenerate and Unregenerate Prayers.

Manifestly there is not only justice but wisdom in this Divine arrangement. For the Lord to undertake to hear the prayers and to care for the unconsecrated would be to discount and to make void His own arrangement, which assures us that there is no other Name given under heaven and among men whereby we must be saved—whereby members of Adam's race, all sinners, may be reconciled to God and enjoy in any measure, here or hereafter, Divine favors—except through the Name of Christ.

And not only has the Lord made gracious provision for the unjust as well as the justified during this Gospel Age, for the evil as well as for the good, but He has made general provision for **all** in His great plan, in that He has provided "a ransom for all," the great Atonement for the sins of the world, and has assured us that in due time every member of the race shall enjoy a full privilege and opportunity of benefiting by that redemption, and, if they will, to come fully back to reconciliation with God, fully back to all that was lost in Eden, fully back to all that is meant by the words, "In the image and likeness of God created He him."

We see, then, that God's refusal in the present time to hear the prayers of the world in general is not through any evil sentiment or grudge that He bears against them, not through any narrowness or animosity, but because in His great and glorious Plan of salvation there are two parts. The first of these, belonging to the present time, the Gospel Age, is for the special class who can and will and do exercise faith in Him and seek to walk, not after the flesh, but after the spirit; and, second, a place for the world in general in the next Age, in which all, however degraded, however lacking in faith, however prone to sin, shall have the fullest assistance for their uplift and restoration to all that was lost, and more—greater knowledge, and, to those obedient under test, eternal perfection.

"Lord, Teach Us to Pray."

True, there is in the unregenerate at times a desire to pray to God—usually in times of distress or fear. This is a natural trait, the result of certain mental qualities in combination: First, veneration, and second, fear. But it is not the Divine purpose to encourage such a combination, but rather a combination of veneration, faith and conscience. For the natural man to approach the Lord in prayer, with the selfish motives and instincts of the old will, would mean that his prayers would be of a wrong kind, from the selfish standpoint.

Our Lord clearly marks out the kind of petition which His people will offer, the kind of petition which He will be pleased to entertain and surely grant and answer at some time. Describing this proper prayer He says: "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you." (John 15:7.) Ah, yes! If the Lord's words abide in us it will imply our love for them, and diligent study to know the words of the Lord and the will of the Lord expressed in those words; and if we abide in Him it will mean that we abide loyal to His will, and are desirous of having His will done in us and not our own wills.

This will signify in turn that not only will the Lord's disciples abiding in Him be searching to know His will through His Word, but that they will be striving to apply that will and Word according to His guidance and direction—according to His will and not according to their own wills, according to the spirit of the Truth and not according to the spirit of the world, according to the spirit of love and not according to the spirit of selfishness.

Thus those who are truly the Lord's will petition Him in their prayers, "Not my will but Thine be done," in everything, in matters temporal and spiritual.

Prayers, Public and Private.

Some may ask, Did not the publican pray and was he not heard? Yes; but he prayed as a sinner and merely asked for Divine mercy, and his request implied his desire to escape from sin, his resolution to do so, and his desire for the Lord's assistance in this matter. Moreover, the publican belonged to the nation that God had accepted through faith, belonged to His adopted nation, Israel after the flesh, and to this publican therefore pertained the promises and blessings which up to that time had been extended by the Almighty to that one nation alone. For the publican to return to God was represented in the return of the prodigal son in the parable; the relationship was already there and he had merely disregarded it for a time.

What and Why We Watch.

Let us now look at the other ingredient in this prescription which the Lord gave for our benefit and which so many of us have proven to be beyond price. If we pray why should we watch? For what should we watch? On another occasion our Lord intimated that the reason, the necessity for watching as well as praying, lies in the fact that we have an Adversary, an invisible foe, who seeks to seduce us, turn us aside from our vows of consecration to the Lord and His way of righteousness.

Our Lord says that this Adversary is the Devil, and we understand that the Devil is not only a personal being, but that he has many minions or associates, the fallen angels, who kept not their first estate when on trial before the flood. (Jude 6.) Not only so, but Satan has millions of representatives and agents in the world—millions who are his agents without really being aware of the fact. According to our Lord's testimony on one occasion, we may understand that the whole world of mankind is divided into two hostile camps, the one a little flock, under the guidance and control of Jesus, their invisible Lord and Head, whose will they seek to do; the other, the remainder of the world, who unwittingly are in the service of sin, because they are in the service of sin, and because, as the Apostle expressed it, "His servants you are to whom you render service."—Rom. 6:16.

From this standpoint, with this view before our minds, how many agents our great Adversary has who unconsciously are working for him, working for sin, working against the Lord, and hence are the opponents of the few who have tasted of the grace of God, who have accepted the Divine conditions and who have consecrated themselves to walk in the footsteps of Jesus. No wonder we are urged to "watch" as well as to "pray," to watch against these various seductive influences of the Adversary, through the world and its spirit operating through social, financial and churchianity channels, to draw us away from that full consecration to the Lord and to the Truth to which we have already pledged our lives.

True, the Lord could answer our prayers by defending us from every adverse influence, by shielding us from every temptation by making us immune to all manner of temptations. But for Him to do this would be to change His own plans, and hence He will not do it. And when we come to understand what the Divine plans are, and how the watching and resistance of sin are a necessity to our proper development as the Lord's people, we will no longer be expecting to be "carried to the skies on flowery beds of ease, while others fought to win the prize and sailed through bloody seas."

Character Development.

Jehovah's object in the special call of the Church during this Gospel Age is the development of a class of people into the character-likeness of His dear Son, our Redeemer. This means a condition of heart that will be in opposition to sin, that will have its special delight in opposing sin, that would die rather than yield to sin. We must remember, however, that we have this treasure of a new mind in earthen vessels, our mortal bodies (2 Cor. 4:7); we must remember that to will is present with us, but that the performance is another matter.

To will right is of absolute necessity from the very beginning of our Christian course. He who wills adverse to righteousness and truth and goodness and the Lord is not begotten of the Holy Spirit. Everyone that is begotten again wills to do right, wills to follow the Lamb whithersoever He goeth. But with all our willing we have difficulty in performing, because of the adverse conditions of our own flesh and because also of the adverse conditions of the world about us. So, then, the present life, with its praying and watching, is the Lord's time; in it He tests us respecting our faith and our obedience to Him and His principles.

If we realize the temptations about us and have faith we will surely appeal to the Lord for His promised assistance. We will surely not neglect the throne of grace. If we do neglect it, it is a sign that we are lacking in faith, that we are in that respect not fit for the Kingdom, because all who are inheritors of the Kingdom must have faith. "Without faith it is impossible to please God." "This is the victory that overcometh the world, even your faith."—Heb. 11:6; 1 John 5:4.

The New Nature's Pickets.

Our obedience, while it cannot be perfect because we are still in the flesh, and because we have only the imperfect mortal bodies through which to act, nevertheless our efforts toward obedience must fully demonstrate the positiveness of our will for righteousness, must fully demonstrate that if we had perfect bodies there would be no question whatever respecting the perfection of our word, thought and deed. The realization, then, of our weaknesses and imperfections, and that the whole world and its spirit are adverse to the Lord and His Spirit and His Message, will lead the Lord's faithful people not only to appeal to Him, but also to watch against the snares of the Adversary.

They watch themselves not only by taking heed to the admonitions of the Lord's Word for the resistance of these temptations, but also they watch their own weaknesses, failures, shortcomings, that they may protect themselves along the lines of their weaknesses—that, as the Apostle says, they may make straight paths for their feet, lest that which is weak or lame be turned out of the way. They may be overtaken in a fault, because attacked from some new quarter; they may discover a weakness in their own natural make-up of which they had not previously been aware; but with these to discover their weakness will mean not only an appeal to the Lord for assistance at that point, but also energetic endeavors for defense against the inroads, the seductions, the snares of the Adversary.

The point known to be a weak one should be doubly picketed by the new mind, lest it should be overtaken unawares and should again meet defeat. To this class of true disciples, watching and praying, a temporary defeat at some point does not spell disaster, but rather

renewed energy and a stronger character because of the setting up of defenses at the point found to be weak. Thus, throughout life, those who watch and pray are gradually making stronger their characters along every line of defense, and in thus building up character they are demonstrating to the Lord the transformation of their hearts, their minds, the sincerity of their vows, and their loyalty to the principles of righteousness set before them in His Word and in the glorious example of their Redeemer and Leader.

The Lord's Jewels.

These eventually will constitute the Lord's jewels. At the beginning of their course their hearts were honest and loyal for righteousness, but character had not been developed. The trials, the difficulties, the contacts with the world, the flesh and the Adversary, all developed character by leading them to exercise faith, which manifests itself in prayer, and loyalty to righteousness, which manifests itself in watching against the various temptations and besetments to which they are exposed.

The latter part of our text is in full accord with the foregoing: "The spirit indeed is willing, but the flesh is weak." This does not apply to the world, but only to those who have accepted the Lord and turned their backs on sin.

We must surely expect that from every standpoint of opposition there will be more or less seductive allurements on the part of the flesh seeking gratification. Our safety is in watching and in praying, not that we can hope that by watching and praying we can fully escape temptations, but that holding fast to the Lord and being covered with the mantle of His love and mercy, these temptations will all be overruled for our good, developing us in heart and character in the likeness of our glorious Master and thus will fit and prepare us for participation in the First Resurrection, "His Resurrection."—Rom. 6:5; Phil. 3:10.

By that glorious change all those who constitute the very Elect will be made absolutely perfect, for they will there receive their perfect or spirit bodies, which will be in full harmony with the changed characters already attained by the Lord's grace through obedience to the Word and the watching and praying which He directs. For that glorious attainment we are to strive, and the method is to be through the watching and praying—the watching of the Word, the watching of our hearts, the watching against temptations, the prayer of faith and the exercise of faith in Him who loved us and bought us with His precious blood.

MEN DARE TO THINK NOW.

Atlanta Constitution—Editorial.

The former Associate Editor of this well-known Journal of the South spent many sleepless nights in worry concerning the "Hell-Fire and Brimstone" theory. Later he came into possession of "The Divine Plan of the Ages," the first of a series of six volumes of "Studies in the Scriptures," by Pastor Russell. After reading the book a great burden was lifted from his mind and he then said:

"It is impossible to read this book without loving the writer and pondering his wonderful solution of the great mysteries that have troubled us all our lives. There is hardly a family to be found that has not lost some loved one who died outside the Church—outside the plan of salvation, and, if Calvinism be true, outside of all hope and inside of eternal torment and despair. We smother our feelings and turn away from the horrible picture. We dare not deny the faith of our fathers, and yet can it be possible that the good mother and her wandering child are forever separated?—forever and forever?

More Light the Watchword!

"This wonderful book makes no assertions that are not well sustained by the Scriptures. It is built up stone by stone, and upon every stone is the text, and it becomes a pyramid of God's love, and mercy, and wisdom. There is nothing in the Bible that the author denies or doubts, but there are many texts upon which he throws a flood of light that dispels many dark and gloomy forebodings. I see that editors of leading journals, and many orthodox ministers of different denominations, have indorsed it and have confessed to this new and comforting light that has dawned upon the interpretation of God's Book. Then let every man read and ponder and take comfort, for we are all prisoners of hope. This is an Age of advanced thought, and more thinking is done than ever before—men dare to think now. Light—more light, is the watchword."

Four Million copies of "The Divine Plan of the Ages" have been placed in the homes of Christian people. The book is published in fourteen different languages. Aside from the Bible itself, the demand for this book has been the greatest of any ever published. Students of the Bible have found that "The Divine Plan of the Ages" is indispensable to their studies. It removes the stumbling stones. The book of 784 pages, neatly bound in imported cloth and containing an interesting Chart of the Ages, is published and distributed by the Bible and Tract Society, No. 17 Hicks St., Brooklyn, N. Y., for the nominal sum of 35 cents per volume, any language. This book has made Pastor Russell famous, and has made thousands of Bible students strong in the faith of God's Word and a mighty power in the battle for the Truth.

OUR RESPONSIBILITY AS CHRISTIANS

"Am I my brother's keeper?"—GENESIS 4:9.

NO ONE can dispute that individualism, personal independence, personal responsibility, have done much for the development of our race. The serfdom and paternalism of the past were unfavorable to individual thought, responsibility and action. No wise and good man would desire to rob his fellows of independence of mind.

One Extreme, Then the Opposite.

We are in danger, however, of going to the opposite extreme—in danger of carrying the subject of personal independence too far—in danger of neglecting some who should have assistance—in danger of thinking of all men as being not only free but equal. While we all **should have** proper freedom of will, yet all are more or less handicapped in the exercise of the will. As St. Paul said, "We **cannot** do the things which we would." We are slaves of sin and death, some more and some less. The Prophet David's explanation applies to us all, "I was shapen in iniquity, in sin did my mother conceive me."—Psalm 51:5.

It was in view of such inequalities of the flesh that St. Paul wrote to the Church, "We that are strong should bear with the infirmities of the weak, and not please ourselves" [merely]. (Rom. 15:1.) This principle, applied by the Apostle to the Church, would certainly be appropriate and beneficial in the natural family. And as our hearts enlarge we should all come to realize more and more the oneness, the solidarity of our race—the entire human family, of which St. Paul says, "Of one blood God created all men, to dwell upon the face of the whole earth."—Acts 17:26.

"Where Is Thy Brother?"

God's inquiry of Cain implied Cain's responsibility, and teaches us a lesson respecting our responsibility in God's sight for one another. We will begin with the Church, the highest type of brotherhood imaginable: We should not be content to split into sects and parties. Whatever was the ignorance of the past, which led to the formation of the various creeds and denominations, there can be no excuse for these now, because Christians of all denominations have come to discredit the old creeds. Should there not, then, be a movement toward heart unity and fellowship, outside of denominational and creedal lines, amongst those who recognize God as Father, the Lord Jesus Christ as the Redeemer, and the Bible as the Divine Revelation?

It is not proper to say as did Cain, "Am I my brother's keeper?" Every true Christian should realize that today Christianity is being assaulted in its own house and by its professed friends. In the universities, colleges and seminaries of all denominations a battle is raging, which threatens the destruction of our Christian faith. Possibly a few are blind to the situation, but the insurgents—the Higher Critics and Evolutionists—realize the situation and are craftily saying to the people, "We are the Watchmen upon the walls of Zion! Hearken to **our cry:** All is well!" These Higher Critics seem to have no conscience. They claim that the people must be gradually taken by guile. They encourage them to "sleep," while they raise over them the banner of infidelity called Higher Criticism.

Many who see the killing of this antitypical Abel shirk the responsibility by saying, "Am I my brother's keeper?" not realizing that from the Divine standpoint they have a responsibility toward every other Christian with whom they are in contact. They should realize that loyalty to God means that they "should show forth the praises of Him who hath called us out of darkness into His marvelous light."

In a word, every true Christian who has made a full consecration of himself to the Lord, to walk in the footsteps of the Saviour, should waken to the fact that we are in a critical time. We are in the time mentioned by St. Paul, when "every man's work shall be tried so as by fire." (1 Cor. 3:13.) The testing will be along the lines both of faith and of works. Only those holding firmly to "the faith once delivered to the saints" will be able to bring forth such fruits, such good works, as the testings of this hour require. This class, awake to their responsibility toward God and the brethren and the Bible, and full of zeal, therefore, will thereby be kept in this "evil day." God will bless them in their endeavors to glorify Him.

My Brother's Keeper—Socially.

In the days of slavery and serfdom, every master, every feudal lord, recognized a responsibility for his servants or slaves. He was interested in their health and in their morals, for they were his property, and any depreciation meant financial loss to him. Thus selfish interest kept him alive to his responsibility, to a considerable degree. But now all that has changed. Serfs and slaves, released from obligation, are without supervision and care. The less fit of our race are in serious danger of being crowded to the wall. Our lawmakers have recognized the fact and have thrown around the weaker sex and children safeguards in the laws, protecting them from designing people who would exploit them for selfish purposes.

Nevertheless, with all that human law has yet been able to accomplish, the danger is increased. As knowledge increases, trusts and combinations selfishly boost the price of life's necessities and luxuries. Those members of our race less favorably equipped for the battle of life are seriously disadvantaged, some by reason of less intellectual powers, others by reason of unfavorable circumstances and environments.

Under such conditions it is not surprising that all who are able are banding together into unions for their own protection; nor should it surprise us that these, also, selfish and hard of heart, should sometimes be unjust in their demands, and sometimes cruel and ready to slay their brother who joins them not in their organization. In their desire to promote the best interests of their craft they may, indeed, reasonably exhort fellow-craftsmen to support the organization, and may show its advantages, but beyond that they dare not go without infracting the principles of justice and bringing Divine condemnation which, sooner or later, in one way or another, will surely be meted out.

Seen from this standpoint, unionism has a responsibility toward brethren not members of the union—to treat them justly, kindly, helpfully. And no doubt this attitude would bring the larger blessing and truer prosperity.

My Brother's Keeper—Financially.

Gradually the world is realizing its responsibility to the weak and incompetent and aged. The Orphanages, Hospitals, Homes for the Poor, etc., are all proper recognitions of the brotherhood of man—aside from the higher brotherhood in Christ. We cannot claim that these institutions are the product of pure benevolence. We must admit that politics has much to do with them. The desire for contracts and for labor in connection with these institutions, has, of course, much to do with their existence. The expenditure of such enormous sums as annually go to these institutions naturally enough draws an army of political heelers and onlookers.

The Day of Recompense.

The All-Seeing eye of our Creator keeps watch over the affairs of His creatures today as it kept watch over Abel's interests. God allowed Cain to have his way; allowed him to kill his brother; allowed the righteous to suffer: yet Cain did not escape, but was held accountable for the death of his brother. God's sentence upon him separated him from his brethren until he cried out that his punishment was greater than he could bear. And, similarly, we may be sure that the Cain class of our day will be held accountable for the wilful slaying of their brother, especially to the extent that the brother despised may be a child of God. As God declared that the blood of Abel cried to Him from the ground—cried for justice—so the intimation of the Scriptures is that all injustice of every kind, everywhere, will bring a "just recompense of reward."

St. James figuratively represents the laborers, the toilers in the field of labor today, as crying out to God, and as being heard, and its resulting in a great "time of trouble," in which the great, the mighty and the rich shall weep bitterly. (Jas. 5:1). As these are not the union men, generally, who are crying out at the present time, we may look more especially amongst those on the outside; but the lesson is that those who suffer oppression will ultimately have Divine power exercised in their defense and for their relief. St. James intimates that this relief will come to this class at the coming of Messiah, in power and great glory, for the establishment of His Kingdom of Righteousness in the world. To those who are the Lord's people he says, "Have patience, brethren, for the coming of the Lord draweth nigh." The Lord speaks of this "Day of Recompense" as a "time of trouble"—of the overthrow of oppression, the uplifting of the poor and those that have no helper.—Psalm 72:12.

"The Desire of All Nations Shall Come."

Those who are entirely satisfied with present conditions are the comparatively few who have special advantages. The masses are discontented—some of them properly so, and others of them more discontented than is reasonable. All but the very poorest and worst situated are better off today than were their grandfathers—yet less contented. The spirit of discontent, selfishness and a failure to note and to enjoy the great blessings which God has provided so bountifully, as well as wonderfully, in our day, prevails. Nevertheless, some have reason for discontent; and some, looking into the future, are fearing worse conditions, as the monopolies have gained a firmer grip upon all the necessities of life.

Surely their forebodings are not without grounds. Unless something shall occur to lift matters out of their present rut, human intelligence sees, at a not far distant day, a new serfdom, with masters directing all the forces of the world, and with the common people at their mercy, glad to have a sufficiency of work and of wage for life's necessities.

Long ago we harbored the theory taught us in our creeds, that mankind is totally depraved; but surely none are totally depraved except the idiotic. We believe that there is an element favorable to righteousness in every member of our race, and that sin is largely the result of unfavorable environments; and that the majority of mankind would be glad, indeed, if some Divine interposition were to lift them and their affairs out of present conditions and put them upon a plane of absolute righteousness, justice, equity. This, we believe, is the desire of a large element in every nation, a predominating class. Such a reign of righteousness, justice, equity in the world, will speedily result from the establishment of Messiah's Kingdom, for which we pray, "Thy Kingdom come; Thy will be done on earth as it is in heaven."

Most explicitly do the Scriptures declare this, saying, "The desire of all nations shall come." (Hag. 2:7.) This declaration is in conjunction with the foretelling of the establishment of Messiah's Kingdom. The reign of righteousness which it will inaugurate will be the ideal of the masses of mankind, although quite probably the overthrow of Trusts and Combines will, for a time, not be viewed sympathetically by the rich, the wise, the preferred, the favored class, under present conditions. As it required time for the slave holders of the past to become reconciled to loss of their slaves and to see the righteousness of their being freed, so it will be with those who at present are closely identified with great institutions which are bringing mankind into slavery. Our Lord sized up the situation, saying, Blessed are you who weep and mourn, for you shall be comforted. Woe unto those who are full, for they shall have distress.—Luke 6:21, 25.

The reign of justice and righteousness will ultimately appeal to all in heart harmony with Jehovah, and all who fail to thus come into heart harmony with Him will be accounted as unworthy of His gift of everlasting life; for "He who loves not his brother whom he hath seen, how could he love God whom he hath not seen?"

The thousand years of Messiah's reign, during which His Bride, the Elect Church, will be associated with Him, will be quite sufficient for the equalization of all of life's affairs for the entire race. "In His day shall the righteous flourish," and not merely the strong. In His day evil doers and not well doers will be crushed. It is written of His Kingdom that it "shall lift up the poor out of the dunghill, and shall bring down the mighty from their seats."

The Disciplines According to Previous Character-Development.

The whole world of mankind will then be transferred into the hands of Messiah, who will take them **just as they are.** They will be in various conditions. Some will be more depraved, others less depraved; some will be more seared in their consciences and some less; and these deficiencies of character will depend upon the way in which each one accepted or rejected light and opportunity in the present time. Those who **knew not His** will and **did it not** will receive few stripes; those who **knew His will and did it not** will receive many stripes, because of previous hardening of character. Everybody will be required, eventually, to come up to the full standard of Divine requirements. Those more depraved will have greater difficulty and those less depraved will have less difficulty and receive fewer stripes, in the coming up to Divine requirements.

Those who most willingly and most gladly assent to the leveling process, will most quickly receive the Divine blessing, and make the most rapid progress along the Highway of Holiness, back to full human perfection and eternal life. And those who now in advance of the establishment of the Kingdom, love righteousness and hate iniquity, come at present into favor with the King of kings, and thus are specially favored with light and knowledge, and are invited to become associates with Messiah in His glorious Kingdom, which is to effect the long-promised, great reformation of earth's affairs. Let us all take to heart and apply well this lesson, but especially those who have heard and who have responded to the Divine invitation to become heirs of God and joint-heirs with our Redeemer.

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This message would be in harmony with the expectation of all the Jews. For centuries they had been waiting for the fulfillment of God's promise made to Abraham that through them all the families of the earth would be blessed. The miracles of Jesus and the Apostles were to call attention to the proclamation, "The Kingdom of Heaven is at hand" (Matt. 3:2). This message, in harmony with that of John the Baptist, was expected to arouse all the "Israelites indeed" and to attract their attention to Jesus as the King. They were particularly warned that their message was not for the Gentiles, nor even for their neighbors, the mongrel people called Samaritans. True Jews, and these only, were called upon to make ready their hearts and minds that they might be participants in the Kingdom and its glories. Their message was only "to the lost sheep of the house of Israel."—V. 6.

They were to make no provision for their journey—neither money nor extra clothing. They were to learn a lesson of absolute dependence upon the Master who sent them forth. They were not to be beggars seeking from house to house. On the contrary, they were to recognize the dignity of their mission and service for God and Messiah and were to inquire in each village for the most worthy, the most saintly, the most holy people, because these would be the ones who would be specially interested in their message—whether rich or poor. And such of these as received their message would be glad indeed to treat them as representatives of the King, whose Kingdom they announced. Their stay in each place was to be as guests until they were ready to depart to the next place. On entering into a house they were to salute the householder in a dignified manner, advising him of the object of their call. If received peacefully, cordially, their blessing would be upon that house. Otherwise they were not to lose their own confidence and serenity, but to pass along and look for one more worthy of the message and of them as its representatives. Those receiving them would receive a blessing. Those rejecting them and their message would lose a great privilege.

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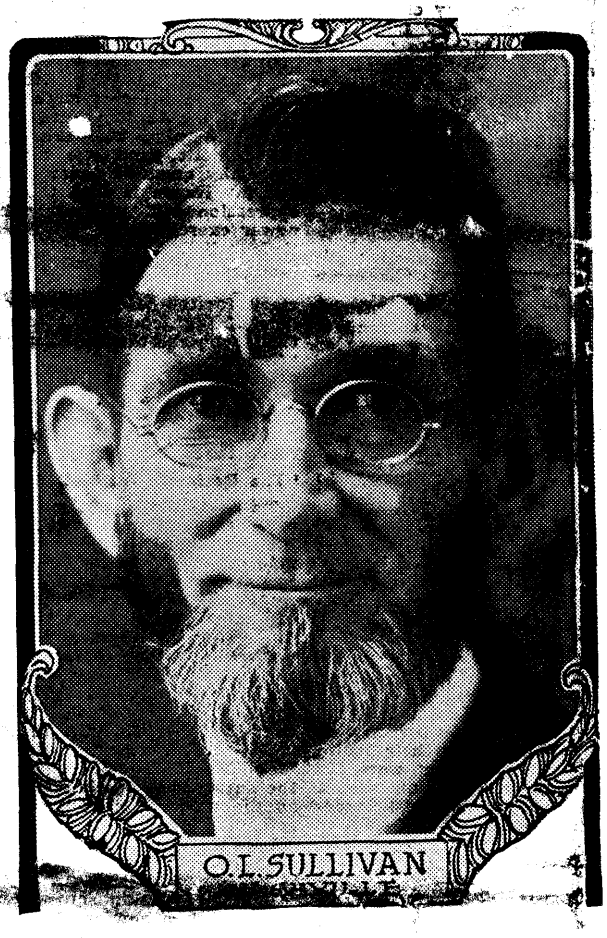

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The Bible Students Monthly

International Bible Students Association, *Publishers.*

VOL. IV. NEW YORK CITY No. 10.

Religious and Scientific Gleanings

2,000 PRESBYTERIAN CHURCHES WITHOUT MINISTERS.

That there are 2,000 pastorless churches in the Presbyterian denomination was the assertion made by Dr. Joseph Wilson Cochran, secretary of the board of education, to the general assembly at Louisville, Ky.

"We are gaining barely enough men to supply the church," he said. "In calling for more men we are calling for heroes who must face starvation wages."

THE STATE OF THE CHURCH.

What is the state of the church? Does it stand four-square against the introductions of the world? Parents have no time to teach their children. Families do without morning prayer. Why does not the church demand that the standards of the church should not be lowered? We are living the life of heathen. The worship is materialism and commercialism. Are we going to let the church sink to these low levels, or are we going to devise some means whereby the worship of God shall be established for every day?—Hon. S. H. Blake at the Anglican Synod.

A METHODIST BROTHER DEFENDS PASTOR RUSSELL.

Editor of Age-Herald, Birmingham, Ala.

"I note there is strenuous opposition to the 'Scripture Studies' as promulgated by Pastor Russell, of Brooklyn, N. Y., and that this opposition has become so pronounced that the Pastors' Union on various occasions has given verbal expression to their views on the subject, and that recently a movement was started throughout the country to muzzle the press, and stop the publication of his sermons in the newspapers.

"It is evident from this that we have reached a crisis in the religious world, hitherto unknown since the Dark Ages, and which I thought impossible in this enlightened Age. To hinder free thought, free speech, free investigation and the publication of religious truth, is the most daring venture I have ever known ministers of the Gospel to make.

"Rather than to take the step of stopping the mouth of one of God's humble servants who is earnestly setting forth his views on the Bible, I would suffer my arm severed from my body—yea, my head. Remember what Jesus said about offending one of His little ones who believes on Him: 'And whosoever shall offend one of these little ones that believe in Me, it is better for him that a millstone were hanged about his neck and he were cast into the sea.' (Mark 9:42.) Why do they not meet Mr. Russell in the forum and from their pulpits combat his teaching by the Scripture? Are they not able to meet him? Does he not support every argument and every thought presented, by Scripture?

"Again, why do they not rest their case in the hands of God like the wise Gamaliel did, in the days of the Apostles, when Peter and others were on trial? Gamaliel rose up in the council and said: 'Refrain from these men, and let them alone, for if this work be of men, it will come to naught, but if it be of God, ye cannot overthrow it, for you fight against God.'

"In some places Mr. Russell's books have been collected and burned in the streets, with the result that his books multiplied many fold in those places. God will take a hand in this fight as sure as we live. Beware! I warn them that the more thoughtful among them may not bring condemnation upon themselves.

"There is already widespread discontent. Somehow our people are feeling after God and looking around for spiritual food more substantial than they have been feeding upon. Let them look. Let them search for Truth wherever it may be found. Our people are intelligent and able to think for themselves and will do it. All can read, and have Bibles and other books explaining the Bible, or can get them if desired. When leaders of churches unite to force people to accept or reject creeds according to their views by restraining the liberty of speech and the liberty of the press, to prevent the publication of doctrines of the Bible according to other men's views, they have departed from the rational idea of dealing with the subject, and we cannot hold with them.

"S. A. ELLIS."

A FAMINE IN THE LAND

"I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."—AMOS 8:11.

TODAY THIS prophecy is fulfilled in our midst! Notwithstanding the fact that during the past century Bibles have been printed and circulated among the people by the million, and notwithstanding the fact that education has become general so that rich and poor, old and young, have the ability to read God's Word, nevertheless, we are in the midst of the very famine specified by the Prophet. It seems almost incredible that we should be famishing now with Bibles in our homes, when our saintly forefathers did not famish, though education was limited.

The secret lies in the fact that increasing intelligence on every hand has awakened our reasoning faculties along religious lines, and the result is the gnawing of hunger in our hearts. Our hearts and our flesh cry out for a living and a true God—a God greater than ourselves—more just, more powerful, more loving. Feeling our own impotency, we more than ever feel our need of the Friend above all others with a love that sticketh closer than a brother's.

Consequently we cannot find the rest and refreshment and comfort from the Scriptures which our forefathers derived. Consequently the young men and the purest of heart in the world are repelled by the religion of the past as represented in the creeds of all denominations. They are hungry for the Truth. They are thirsty for the refreshment which they need. Intellectually many are looking, wandering, from sea to sea desiring the bread of life and the water of life. Scanning the creeds of all denominations they find them practically alike as respects theories of eternal reprobation and damnation for all except the Elect, the saints. They are faint for lack of spiritual food and drink. They even look to the heathen and examine the Theosophy of India, the Buddhism of Japan and the Confucianism of China, seeking for some satisfying portion of Truth.

These are in some respects like the Prodigal Son—far from home. They perceive the swinish content with the husks of business, money, pleasure and politics, but their spiritual longings cannot be satisfied with the husks which the swine eat. They are thought peculiar because of their interest in spiritual things. They are misunderstood by their best earthly friends. They must learn that in their wanderings along the highways of science and world-religion they will never get satisfaction. There is a famine in every denomination, in every part of the world. No one thinks of looking to the Bible for refreshment and strength. The Higher Critics of all denominations have branded it unreliable. The Professors in all the great Colleges are reprobating the Bible and openly laugh at the thought of finding there either bread for the hungry or water for the thirsty.

This is the very picture given in our context. "They shall wander from sea to sea, from the North even to the East; they shall run to and fro to seek the Word of the Lord and shall not find it. In that day shall the fair virgins and the young men faint for thirst."—Amos 8:12, 13.

The Bread of Life and Water of Life.

These hungry hearts must learn that there is only the one satisfying portion under the Sun—the living and true God, and Jesus Christ whom He has sent to be the Bread of Life for the world, and the message of grace from His lips to be the Water of Life. It is ours to call the attention of this Truth-hungry class to the Great Teacher who declared, "My flesh is food indeed and My blood is drink indeed; except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." (John 6:55, 53.) But scarcely will the intelligent of our day hearken to these words, so prejudiced are their minds by the fallacies which becloud their understanding. They see not, neither do they understand the goodness of God.

Why is this? Why are these Bibles in millions of homes, Catholic and Protestant, neglected? Because the people know not that the Bread of Life and the Water of Life which they seek are hidden therein. Why is this? We answer that conditions were very much the same in Israel at the time of our Lord's First Advent. The explanation He then gave is applicable now. He said, "Ye do make void the Law of God through your traditions"—"the traditions of the ancients."—Mark 7:13; 1 Peter 1:18.

So now, the traditions handed down from our forefathers really make void, meaningless, ungracious, the message of God's Wisdom and Love sent to us through the Lord, the Apostles and the Prophets. Those who still hold tenaciously to the creeds of the past are thoroughly blinded now to the true teachings of God's Word, while, alas, the majority of the independent thinkers, in rejecting the dogmas of the past, have rejected the Bible also, believing that the teachings of the creeds truthfully represent God's Word. These are wandering hither and thither, hungering and thirsting, looking for the Bread of Life and Water of Life, and finding it nowhere, because they seek not where alone it is to be found.

"Ho, Every One That Thirsteth, Come Ye."

Ho! Ye all that hunger for Truth, Come ye. There is an abundance for us all in our Heavenly Father's wonderful provision—in the Bible. Deserting all the creeds and traditions of men, let us gather at our Heavenly Father's Board as His family, as His children. Let us prove the truthfulness of His declaration that "Like as a father pitieth his children, so the Lord pitieth them that reverence Him." Let us seek and obtain the satisfying portion. Let us satisfy our longings at the table of Divine provision. Mark the Lord's words and consider how truthful they are, "Blessed are they that hunger and thirst after righteousness, for they shall be filled."—Matthew 5:6.

It is this Truth-hungry class that we address. We know their heart-longings, for we had the same. We know the satisfaction which they crave, for we have received it and are therefore doubly glad to hand forth the Bread of Life and the Water of Life to those who desire it. There are plenty ready to serve the appetites of those who long for pleasure—ball games, society fetes, chess, travel, etc. We have not a word to say against these. It is not our thought that they are going to eternal torment; hence we do not frantically beset them, annoy them. Let them have their pleasure. Let them wait for the time to come when something may occur in their experiences which will put them into the class of the broken-hearted and contrite of spirit and cause them to feel after God, if haply they might find Him as a satisfying portion.

In harmony with the Master's direction, it is our aim to "bind up the broken-hearted; to comfort those that mourn"; to tell them of the Oil of Joy which the Lord is willing to bestow for their spirit of heaviness and sorrow for sin. (Isaiah 61:1-3.) As the Master expressed no reproof of those engaged in any form of moral reform, even asceticism, so it is with us. We desire to oppose no one who is doing any good work, whether he follow with us in every particular or not. There are so many engaged in doing evil works, and so few engaged in doing good, that not one of the latter class can be spared from the ranks of the service of righteousness.

As the Master did not give His time to temperance reform, nor social reform, nor political reform, but did give his time to the instruction of the people in the doctrines of the Divine Word, so let us be intent to follow His instruction in this matter, not teaching for doctrines the precepts of men, but the Word of God, which liveth and abideth forever—expounding unto the people the Scriptures and assisting them to see the length and breadth of their meaning. Nevertheless, as the religious teachers of the Master's day hated Jesus and His disciples for this cause, "Because they taught the people," and persecuted them because they did not walk in the beaten paths of their day, so we may expect also to be hated without cause; so we may expect that the scribes and Pharisees and Doctors of the Law today will be grieved because the people are taught, because the light of the knowledge of the glory of God shining in the face of Jesus Christ is presented to the people as an incentive to love and obedience, instead of the doctrine of eternal torment.

It matters not that all the educated ministry today well know, and would not for a moment deny, their disbelief in the doctrine of eternal torment, if cross-questioned. Nevertheless, many of them hate us and oppose us, because we show the people the true interpretations of God's Word, and lift before the eyes of their understanding a God of Love—Just, Merciful, Righteous altogether, and fully capable both in Wisdom and Power to work out all the glorious designs which He "purposed in Himself before the foundation of the world":

(1) They perceive that the teaching of the doctrines of Purgatory and eternal torment has not had a sanctifying influence upon mankind in all the sixteen centuries in which it has been preached. They fear that to deny these doctrines now would make a bad matter worse. They fear that if the Gospel of the Love of God and of the Bible—that it does not teach eternal torment for any—were made generally known, the effect upon the world be to increase its wickedness, to make life and property less secure than now and to fill the world still more than now with blasphemies.

(2) They fear also that a certain amount of discredit would come to themselves because, knowing that the Bible does not teach eternal torment, according to the Hebrew and Greek original, they secreted the knowledge from the people. They fear that this would forever discredit them with their hearers. Hence they still outwardly lend their influence to the doctrine of eternal torture, which they do not believe, and feel angry towards us because we teach the people the Truth upon the subject, which they know will bring to them hundreds of questions difficult to answer or dodge.

God's Love Constraineth Us.

We ask you, dear readers, Were you constrained to become children of God and to render to the Lord the homage and the obedience of your lives through fear or through love? We are not asking you whether you never have feared; but we are asking you what brought you to the point of consecrating your life to God? Surely that was not fear!

We are aware, of course, that there is a proper, godly fear, reverence, and that the Scriptures declare it—"The fear (reverence) of the Lord is the beginning of wisdom." (Psalm 111:10.) But this is not the fear of eternal torment which tends to drive out love. How could we love or esteem or truly worship a God purposing the eternal torment of His creatures from before their creation?

We could give you many proofs of the power of love over the human heart, in contrast with the ungodly fear of the error. God says to us in so many words, "Their fear toward Me is not of Me, but is taught by the precepts of men." As an illustration: At a Bible Students' Convention not long ago in Ohio, a well-dressed gentleman in attendance told us of how his heart had been touched with our presentations of the "Love Divine, all love excelling."

He said, "For years I have been a member of the Presbyterian Church without being really a Christian at all. Occasionally I went on sprees, sometimes I gambled and drank, etc., etc. Not until I received a knowledge of the true character of God as set forth in STUDIES IN THE SCRIPTURES did my heart ever come to the proper attitude of surrender to the Lord. Then I was glad to give Him my little all, and wished it were more." The next day, passing from the hotel to the auditorium to a question meeting, this gentleman put a slip of paper in our hand, which we supposed was a question. On the platform we drew it forth as one of the questions to be answered, and, to our astonishment, found it was a check for $1,000. The man had not been asked for one cent; but the Love of God had captivated his heart and gotten control—not only of it, but of his pocket-book and all. He wished to show the Lord his appreciation of the Love Divine, the length and breadth and height and depth of which he now comprehended as never before.

Another case: We met with a Convention of Bible Students in Chattanooga some years ago. A gentleman attended who introduced himself, saying that he was from Mississippi and that

(Continued on 2d page, 2d column.)

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EVOLUTIONISTS ARE PERPLEXED.

Time after time the world's scientific conclusions have contradicted each other. It is not long since Evolutionists gave the impression to the public that but a little while ago they ascended from monkey parentage. Their latest pronouncement is that man three hundred thousand years ago was quite intelligent, perhaps equally so with man of the present time. They have dug up a skeleton in England which they claim teaches this. Hear the testimony set forth by the "London Standard":

In a work-room of the Royal College of Surgeons, in Lincoln's Inn-fields, there lies at the present moment the skeleton of what is probably the earliest European man yet discovered, with the sole exception of that specimen of our species who owned the huge "Heidelberg" jaw. It has been brought to light in the ordinary course of extending a brickyard about a mile to the north of Ipswich, and English scientists and archæologists have carefully lifted it, and are investigating its claims to antiquity. Professor Keith, curator of the Museum of the Royal College of Surgeons, who removed it from the earth in which it was preserved, showed it to a "Standard" representative.

First, there is soil, then a boulder-clay layer riddled with chalk, and then mid-glacial sand. The skeleton was found just where the boulder-clay meets the mid-glacial sands, and its preservation is due to the chalky glacial sand. One may calculate, perhaps, that the man dates from 300,000 or 400,000 years ago, for all the beds of the rivers of England were cut out subsequently to the period marked by the boulder-clay and glacial sand.

Highly Civilized.

Professor Keith took up the jawless head of the skeleton, and pointed to the cast of the brain formed by the infiltration of the boulder-clay. "There is the third frontal convolution, you notice, with which speech is connected. It is very well developed, and so one may conclude that our friend belonged to a stage of advanced civilization. The forehead is sloping, but quite similar to our own foreheads. Here is a bit of it—the supra-orbital bone—just above the eyes, and you note that it is not pushed to the extreme and menacing development of the later 'Neanderthal' man.

"However, the remarkable thing is the similarity of form between this earliest European and ourselves. In fact, the later 'Neanderthal' man is quite old-fashioned, so to speak, while this man, in most of the configuration of his skeleton, is of our own time. If our surmises are correct, this means that, physically, modern man was a developed creature before the beginning of the glacial period. Thus two types of primitive man existed side by side, but one type endured."

Our learned professors get themselves into all this difficulty because they have concluded that the Bible is a foolish, old book, not at all Divinely inspired. A return to faith in the Bible would correct all their difficulties. To our understanding the Bible teaches that man has been on the earth only six thousand years—and surely the present rate of increase of population accords well with this theory. According to the Bible account we may understand that the last glacial period was at the time of the last great flood, which occurred in Noah's day, as previous great floods had occurred long before man came into the world. These floods were all accompanied by glacial periods. They came from the falling in upon the earth of great bodies of water which previously surrounded the earth like rings, as now seen around Saturn. These rings gradually, one after the other, drew nearer the earth, spread out like an envelope, made it temperate for a time, and finally burst at the poles, bringing floods. These floods produced the Arctic glaciers. According to the Bible account, therefore, we would say that the man whose skeleton has recently been found was drowned in the flood in Noah's day—about 4,300 years ago, instead of 300,000 years ago.

FREE LITERATURE!

Send postal-card request to Bible & Tract Society, 17 Hicks St., Brooklyn, N. Y., for free copies of this paper., Some of the interesting subjects you may have for asking are:

Calamities—Why Permitted?
Creed Idols Smashed!
Spiritism is Demonism!
Cardinal Gibbons' Sermon.
Prince Lucifer of Old Now Prince of Demons.
The Hope of Immortality.
Do You Believe in the Resurrection?
Most Precious Text.
Our Lord's Return.
Which Is the True Gospel?

(*Continued from 1st page, 4th column.*)

he had become deeply interested in our presentations of the harmony of the Word of God. He said in substance: "I will not attempt to tell you how wicked a man I was before I got your literature. My dear wife here, an earnest Methodist, said to me, 'John, John, you will surely go to hell!' I replied to her, 'Mary, I know it! I know it! And, Mary, I am determined that I will deserve all that I get. I am not going to hell for nothing.' One of your papers came to my desk in my store. I said that this was different from anything I ever understood respecting the teachings of the Bible. It seems more Godlike and more rational. I sent to you for various Bible Students' Helps. The result is that the Love of God has constrained me, has conquered me, in a way that the doctrines of devilish torments could not influence me. Now I see the true teaching of God's Word. I can honor Him and worship Him and take pleasure in laying down my life in His service. I have made a full consecration of everything. For a time I sent you a $50 check every month; but that was in the nature of conscience-money, because the most profitable feature of my store trade was the sale of liquor to the Mississippi negroes. Those checks stopped, because, as the grace of God more and more filled and overflowed my heart, it brought me to see that I must love my neighbor as myself and do injury to none; and now my whole life is devoted to the service of God and my fellow-men."

Three murderers confined in the Columbus, Ohio, Penitentiary, had from childhood been trained in the doctrines of eternal torment in different churches and yet committed murder. Those men, under God's providence, received some of our literature—STUDIES IN THE SCRIPTURES—and were cut to the heart when they learned of the Love of God, as expressed in the Divine Plan of the Ages. To be brief: A knowledge of the Love of God made such a change in the hearts and lives of those three murderers that the prison-keepers took knowledge of them that they had "been with Jesus and had learned of Him." By and by they were paroled and today two of them are preaching the Gospel of the Love of God, seeking to bring their fellow-men out of the condition of darkness and sin into the glorious sunlight of Divine Love and Truth. Having tried the Gospel of fear and damnation and torture for sixteen centuries; having seen that under this teaching there is more blasphemy and general wickedness than even in the heathen world, is it not due time to give the True Bread and Water of Life to the hungry and thirsty ones who, for lack of it, are searching the earth and many of them falling into Higher Criticism, infidelity and other delusions peculiar to our day?

SOUL-HUNGER; HOW TO SATISFY IT

"Blessed are they that hunger and thirst after righteousness, for they shall be filled."—MATTHEW 5:6.

THE HUMAN HEART has its hungers and appetites as well as the human body; and as the latter's cravings are various, so are the cravings of the former. These appetites or cravings, mental or physical, are either natural or depraved, and should be dealt with accordingly. If we imagine the perfect man we must picture in him such physical cravings or appetites as would be reasonable and proper—such as would require neither undue cultivation nor undue restraint. But, alas, we are aware that the race is so fallen from perfection that, as the Scriptures declare, the whole course of nature is deranged so that with the majority health can only be preserved by giving careful attention to diet, using the experiences of others as a guide and assistance to judgment, whose decree must be enforced by the will power. So also the various appetites of the heart, the mind, the soul, in our fallen condition, require regulation through knowledge applied and enforced by the will; otherwise our soul-hunger is sure to lead to distress rather than to the pleasure we anticipate and desire.

This soul-hunger is not confined to any particular class; it is common to the entire human family. Some of its appetites are, (1) craving for sympathy and fellowship; (2) craving for ease and comfort; (3) craving for name and fame, for "honor amongst men," whether on a high or a low plane; (4) craving for pleasure. Each individual has his special preference, choice or appetite, his special craving, but more or less all have a measure of all these cravings, just as our physical appetites call for meats, vegetables, etc., some having special preference for one kind of diet more than for another.

Improper Soul Diet.

We may assume that there is often considerable transgression by many, of the dietary properties. As a result some have unfavorable experiences physically—loss of appetite and sickness. They lose their appreciation of some of the appetizing dainties of the season, temporarily, at least; a revulsion of feeling follows the temptation and gratification of depraved cravings.

Similarly, crises are sometimes brought about in respect to our soul-hungerings, because we have fed them improperly, producing discomfort and disappointment instead of the hoped-for pleasure. For instance, the man or woman whose heart has specially yearned for pleasure and who has sought to satisfy it through the ordinary channels of the world, finds disappointment, finds that the only pleasure enjoyed was in the pursuit of pleasure, and that in proportion as anything was grasped the pleasure died. Another, whose special craving has been for honor amongst men, or for name and fame, finds that in proportion as he attains his object he grasps a bubble. He who hungers for ease and for comfort finds that, in proportion as he attains these, they are not what he really sought—that physical ease and comfort are not usually accompanied by mental ease and heart rest. He or she who craves sympathy and fellowship, after sacrificing much to attain these, have usually found disappointment, vexation of spirit, loneliness. The general condition of all is expressed in the words of the poet:

"All that my soul has tried left but an aching void;
Jesus has satisfied, Jesus is mine!"

But, alas, how few can appreciate the latter half of this poetic statement! How few have found Jesus; how few have found satisfaction of soul-hunger, the peace, the rest, the joy, the fellowship, the satisfaction of ambition, the loving companionship and pleasure of soul attainable in this direction and not elsewhere. It is such that our text specially addresses. It admonishes us all that soul-hunger can find no true or lasting satisfaction aside from the Lord and the blessings and joys of His arrangements.

Hunger for Righteousness.

Righteousness is the condition of being right—not wrong, not in error. That which is right is that which is true; hence to love righteousness is to love truth, honesty, uprightness. Everything that is right in God's sight, right according to the perfect standard, is embraced in this word righteousness.

The majority of mankind have little or no appreciation of righteousness. Born in sin, shapen in iniquity, our appetite for righteousness must be cultivated. All that the natural man has in this direction is the realization that selfish and unrighteous appetites cannot be satisfied: he is very apt, indeed, to think that all men are like himself, dissatisfied. Only from the one quarter, the Word of God, do we get radical, positive teaching on this subject of righteousness; only from that quarter do we obtain information respecting the satisfactory food for our souls.

The Scriptures point out that the only reasonable and proper course for all to pursue is that the Lord be recognized by each heart; that His way, His Plan, be accepted and adopted as the rule of our hearts and lives; that His blessing and our fellowship with Him shall be preeminently the satisfaction of our heart-longings for sympathy; that the ambitions set before us in the Divine Plan shall be accepted as above and beyond all others; and that the blessings associated with righteousness and with fellowship with the Lord are the only satisfying ones.

Hungry Souls Filled.

No one can come to the Lord truly hungering and thirsting after righteousness and at the same time love sin. He may, indeed, realize a weakness toward sin, a craving of the fallen flesh in that direction, but his will, which the Lord regards, must be set firmly, positively, toward righteousness. This implies that to some extent he has had acquaintance with sin and has found it unsatisfactory; that the craving of his soul, his heart, for the things that are right, pure and good have been so directed of the Lord that he has learned to despise sin and to desire righteousness, not only outwardly but inwardly. It means also, usually, that the person has tried, has grasped after righteousness, has sought to appropriate it and has been unable to do so—has realized himself a fallen being, depraved in his appetites, both mental and physical.

The Lord's providential care is over such, to bring to their attention the great Saviour from sin—Jesus—who not only delivers us from the penalty of sin, death, but also assists us in overcoming sin and will, eventually, if we abide in Him, under His care and instruction, bring us off conquerors, victors, through the resurrection "change" promised.

The hungering and thirsting thus began while we were yet sinners, before we had found Jesus—the "Bread from Heaven" which alone can satisfy. He who never hungered or thirsted for righteousness is wholly unprepared to come to Jesus; hence, amongst the most unlikely ones to receive the Lord's favors in this present Age are those who are morally of a superior class and who feel less, therefore, their need of Divine aid. They are not satisfied, but they are less dissatisfied than some who have tasted and tried the various selfish condiments proffered them for the satisfaction of their soul-hunger. For this reason those who are the least impaired mentally and morally are found to have the least heart-hunger for righteousness and to constitute but a small minority of those who come to the Lord to be fed, to be soul-satisfied with the Bread from Heaven—the Lord and His gracious messages and promises.

Steps of Grace.

The primary condition necessary to approach to the Heavenly table and its soul-satisfying viands is a regard for righteousness, for truth, and a recognition of personal unworthiness. Hence the first step toward the table is the acceptance of Christ as a personal Saviour, the acceptance of His work "finished" at Calvary as the basis for an approach to God. The forsaking of sin and acceptance of Christ as our Sin-bearer and Justifier before the Father brings us to the condition which the Scriptures term "justified by faith."

There, as the Apostle declares, we find peace with God—rest of heart in the realization that while we are still imperfect, God, henceforth, is willing to accept us and our best endeavors as perfect. We must differentiate between actual perfection and this reckoned perfection, for, although the Lord and all who are His and who sit at His table recognize such believers as "holy and acceptable" (Rom. 12:1), nevertheless they also realize that this is but a reckoned standing, the one thus admitted to the Father's family and table having still the weaknesses of the flesh as formerly, which must now be battled against.

Those who have taken this step toward God and the table, spread with the heavenly bounties that satisfy soul-hunger, are figuratively spoken of as covered with a white robe of righteousness—covered with the merit of the Redeemer's purity, imputed to all who believe in His redemptive sacrifice and who seek to walk in His ways.

A beautiful figure of this justified standing was in an ancient custom of the Jews, that all the guests at a marriage supper should put on an outer robe provided by their host. Thus clothed, the rich and the poor were, for a time, on a common level as guests. So it is with all who come unto God through Christ, accepting the terms of the Gospel call; they are on a common level—all sinners covered, justified, with the merit of Christ, the "wedding garment."

The Second Step to the Table.

While the first step of justification is all-important, it does not admit to the Lord's table except in the sense that it prepares us for it, makes us acceptable to the Lord. The second step is that of full consecration to the Lord—a full renunciation of our own wills, recognized as imperfect, warped, twisted by inherited weaknesses and surrounding temptations. With a full consecration to the Lord and full acceptance of His will instead of our own, we are inducted into all the privileges of sons of God—"heirs of God, joint-heirs with Jesus Christ our Lord, if so be that we suffer with Him."

This position as sons was reached through the Lord's providence as a result of our hungering for righteousness, and our coming in the Divinely appointed way to the Giver of every good and perfect gift. We may now partake to full satisfaction. We hear our text, the Master's words, addressed to all such: "Blessed are they who hunger and thirst after righteousness, for they shall be filled."

But as it is necessary to have the appetite, necessary to hunger and thirst, before we approach the Lord and His supplies, so we find that it is only in proportion as we have a deep hunger and thirst that we will partake liberally of the blessed provisions. Quite evidently many of the Lord's people reach His table without having a very keen appetite—such are quickly satisfied. Our appetites for the spiritual good things of the Lord's table are largely in proportion to our experience in seeking satisfaction in other quarters.

The foregoing explains why it is that religious revivals frequently follow financial panics. When the mind and heart are pursuing earthly things, and hope's brilliant coloring is cast over all of life's affairs in anticipation of various successes, the Lord and His proffered peace and blessing and satisfaction are overlooked or not appreciated.

Many, indeed, of the Lord's people can look back and rejoicingly say that their trials and difficulties have indirectly worked out for them their greatest blessings, by leading them to look away from themselves and the world to Him who is the Mighty to save, and whose voice, speaking peace, can alone give satisfaction, and whose fellowship can alone give comfort and rest and the confidence sought.

With nearly every one there is more pleasure in hope, in anticipation, than in realization, and the reaction occasioned by disappointment of selfish hopes and ambitions has the tendency to turn the mind to the Lord. And this is not only true of those who are coming to the Lord, but also true of those who had previously come to the Lord's table; their attention had been turned from the heavenly promises and hopes to earthly things, which are sure to be all more or less disappointing. The present, then, is a specially favorable time for us to consider afresh the privileges we enjoy of being fed, refreshed and strengthened

with the good things of the Divine Word —the right things, the true things, the things of righteousness.

Cultivating an Appetite.

The Lord's people who have had experience will know that their appetite for spiritual things can be cultivated, encouraged, developed. We recognize this principle in our appetites for natural food—that they need guidance, cultivation, and the same applies with still greater force to our spiritual appetites. He whose appetite for spiritual things is deficient should tempt himself to eat even as he would do with his physical appetite. Nothing is more conducive to a spiritual hunger than approach to the Throne of Grace. As the hunger is thus awakened, we should go freely to the Scriptures, the storehouse of Divine, gracious provision, and should select from amongst the exceeding great and precious promises therein, those most tempting to our appetites.

If faint and discouraged from opposition, we should partake of such promises as assure us in the Lord's own words, "I will never leave thee nor forsake thee." If discouraged by reason of failure to do as well as we might have done in any case, we should partake of the promises which assure us that "He knoweth our frame, He remembereth that we are dust"; "He will not suffer us to be tempted above that we are able, but with the temptation will provide a way of escape"; that He was tempted in all points like unto us, yet without sin"; that He is our competent High Priest, sympathizer and Advocate on our behalf.

Should we feel discouraged, downcast, overwhelmed by the opposition of the world and the Adversary, let us partake of the promises which assure us that "All things are working together for good to them that love God," and that, Greater is He who is for us than all they that be against us. If tempted to think of God as no longer interested in us, no longer mindful of us, no longer sympathetic with our endeavors to walk in the footsteps of Jesus, let us remember the Apostle's suggestion that if God so loved the world while we were yet sinners as to give His Son for our redemption, much more does He love us now that we have hungered and thirsted after righteousness and have approached His table, coming by the way of the all-prevailing Name of Jesus Christ, our Lord.

"They Shall Be Filled."

The Lord's people who follow the above course outlined in the Scriptures get filled in this present time—get repeatedly filled as full as the present poor earthen vessels will contain. But "still there is more to follow," and with the filling comes the enlargement of our hearts, our capacities, our appreciation, and a still further filling and a further enlargement, and so on. The course of the proper child of God, therefore, is one of progress from start to finish. But the finish in perfection will not be in the present life—will not be until our change in the First Resurrection. Then we shall be like our Lord and Redeemer, and see Him as He is and share His glory.

We leave our subject here, merely reminding you all afresh that there is nothing in unrighteousness to fill any man; that there is a filling power in righteousness, and that there is but one way to come to this Fountain of life eternal and present and everlasting blessings. Let us not deceive ourselves and trudge along tediously day after day, year after year, looking for satisfaction, comfort, rest, peace of heart, joy, in earthly things.

Let us realize that these are to be found only by those who find the Lord, and that to these, because of the new joy which comes into their hearts, there are new experiences. To these the beauty of every flower, bird, and every noble song is enhanced in value; to these the only things lost are the things that are not worth having, the things which belong to sin and selfishness, which they desire to be rid of and with which they are glad to part.

We have already intimated that hungering and thirsting for righteousness includes the thought of hungering and thirsting for the Truth. Alas, how many of those professing to be the Lord's consecrated people seem not to have learned a love of righteousness in the sense of loving the truth, hating untruth. Nowhere is this more manifest than in respect to various religious creeds. We hear continually from men and women, that they are careless of the truth, that they are day by day acting a falsehood before God and man in that they profess certain creeds, doctrines, which they are free to say privately they do not believe, have not believed for years.

If all true Christian people could be brought to the point of so loving righteousness, truth, that they would renounce and denounce their bondage and would stand forth, if need be, alone, for the Truth, it would make a revolution amongst the Lord's people that would be a blessing indeed to every one of them.

It would not, indeed, affect the masses of the nominal churches, for the masses make no profession of love of righteousness, love for truth—the masses are children of this world, who hunger and thirst for the prizes and emoluments of the present life, for the honors of men, for the peace and comfort which money can secure; they are comparatively ignorant of the meaning of our text, a hunger and thirst after righteousness.

"Give Ye Them to Eat."

Righteousness is so interwoven in its various parts and elements, Justice, Truth, Holiness, that whoever is careless in one element is deficient in all; whoever hungers and thirsts after righteousness in one of its phases, is sure to hunger and thirst for it in all; whoever loves justice and righteousness will surely love the truth; whoever loves the truth will surely love righteousness and justice. Let us, then, more and more cultivate our appetite for righteousness in every sense of the word, with the Master's assurance that our satisfaction shall be complete. Already it satisfies our longings as nothing else can do, and by and by we shall be fully satisfied when we awake in His likeness.

One of our Lord's miracles illustrates a lesson on "Soul-hunger." He was surrounded by hungry thousands, the supply of food seemed inadequate—five barley loaves and two small fishes. The disciples were about to send the people away unfed, but our Lord said to them, "Give ye them to eat." As the disciples divided the portion it increased and was more than sufficient for all.

Similarly the whole world has a soul-hunger and only the Lord's disciples, His "brethren," know of the food which will really satisfy. His message to such is, Give ye the multitude food that they may eat to genuine satisfaction. Those who attempt so to do now are richly blessed, but find the world so blinded with selfishness that but "few," a "little flock," hunger and thirst after righteousness at its present cost—the renunciation of glittering bubbles of earthly hopes.

Thank God for the precious promise, that soon our Lord's presence and His Kingdom will bind Satan and every evil influence, and open the blinded eyes of all humanity to an appreciation of the Truth, showing them clearly the table of the Lord at which soul-hunger can be satisfied. "The knowledge of the glory of the Lord shall fill the whole earth." Who can doubt that then the many will hunger and thirst for righteousness and shall be filled, and that comparatively few will then starve willfully to death—the "Second Death."

WHY CHRISTIANS RECEIVE CHASTISEMENTS

"If we judge ourselves we shall not be judged. But when we are judged of the Lord we are chastened; howbeit we are not condemned with the world."—1 CORINTHIANS 11:31, 32.

OUR TEXT is one among many that point out that the judgment of the Church is totally separate and distinct from that of the world. It is not surprising, therefore, that many of the Lord's people who have not discerned this fact are confused rather than enlightened by it. They do not comprehend, for instance, the full import of the Apostle's declaration that "God hath appointed a Day [a future, thousand-year day], in which He will judge the world in righteousness by that Man whom He hath ordained."—Acts 17:31.

One great difficulty connected with the subject is the erroneous idea respecting the meaning of the word "judgment" in such connections. A misconception of the Divine character and Plan has interpreted the reference to a coming day of judgment of the world to signify a twenty-four-hour day, and such a hasty acquittal or condemnation as would be possible in so brief a time for the living 1,600,000,000 and the dead 20,000,000,000.

No wonder that instead of thinking of the coming judgment of the world as signifying a schooling, a disciplining, a time of trial under righteous conditions, many have come to think of it as merely the time for the expression of a sentence. Indeed, we see how even a sentence upon each individual of the human family would be impossible within a twenty-four-hour day under any imaginable conditions, reasonable or unreasonable. It is here that we need to remember the words of the Apostle Peter—"Be not ignorant of this one thing, brethren, that a day with the Lord is as a thousand years" [with man].

The Church Now Being Judged.

This Gospel Age of nearly nineteen centuries has been the Church's period of judgment or trial. During this time those who have been called and who have accepted the call, and who have been begotten of the Holy Spirit and received as probationary members of the Church of Christ, have been on trial, have been subjected to testings and instructions in righteousness with a view to develop in them the Christian graces, the fruits of the Spirit—in preparation for the glories and services to which they have been called by the grace of God.

The Apostle tells us that these are subjected to "corrections in righteousness." He tells us that they will need and receive chastisements at the Lord's hand, to the intent that they may develop proper characters and learn the proper lessons of obedience and be trained up in the way they should go for the inheritance to which they are called as sons of the Highest. The Apostle intimates that there is no exception to this rule, saying, "If ye be without chastenings, then are ye bastards and not sons."

Here the Apostle uses the word chastisements as signifying judgments, disciplines, corrections in righteousness. Indeed, the word judgments is broader than the word chastisements, because the latter is applicable only to corrections for wrong doing, whereas judgments include the thought of either punishments for wrong doing or rewards for right doing. "The Lord shall judge His people," His blessing shall be upon those who seek to walk in the narrow way, upon those who hear the Shepherd's voice and follow Him. His chastisements or judgments will be upon those who incline to wander from the narrow way, and are not destructive but corrective—intended to reclaim, to bring back, to teach, to establish in the ways of righteousness.

True, those who have entered the school of Christ and who are subject to these judgments of the Lord, these rewards and corrections, will be liable to the extreme penalty of the Divine Law should they wilfully, intentionally, perversely oppose the Divine leadings, and sin wilfully after they have received a knowledge of the Truth. For such the Apostle tells us there is no more hope. "There is a sin unto death." Such, resisting the rewards and chastisements of the Lord and hardening their hearts, who put the Lord to shame wilfully, intelligently, dishonoring and trampling upon that blood of the Covenant with which they were once sanctified—there remaineth no more a sacrifice for their sins, and hence nothing that we could hope for them. We must merely look forward in the case of such for the ultimate manifestation of God's destructive indignation, to be manifest in the Second Death, which will be their portion.

If We Would Judge Ourselves.

The Apostle points out to the class he is addressing, the Church, the awakened ones who have passed from death unto life, who are no longer of the world or under the world's condemnation, an alternative. They are favored of the Lord in having their judgment or trial experiences, encouragements, rebukes and chastisements toward righteousness in advance of the world; and now, if they will note the privilege, it is largely with themselves to determine how quickly they will learn the lesson of full obedience to the Divine requirements. The Apostle pointed out how we may become adept pupils, who will need the less of the Lord's chastisements and corrections. He points out how we can learn our lessons more quickly, and with the greater joy and with the realization of pleasing our heavenly Father and the Lord Jesus. This the Apostle calls "judging ourselves."

The word here rendered judge is **diakrino** and signifies to search ourselves thoroughly, to prove ourselves, and carries with it the thought of correcting ourselves. When we bear in mind that the Lord's people during this Gospel Age are being judged, not according to the flesh, but according to the spirit, according to the intention, according to the desire of their hearts, we see that this matter of judging ourselves means not merely a judging of the flesh, but a special judging or scrutinizing of the thoughts and intents, the motives and desires of our own hearts. Of course, this will include the correction of our flesh in so far as is possible. The Apostle assures us that "out of the abundance of the heart the mouth speaketh," and so we may correspondingly conclude that the activities of life are largely governed by the attitude of our hearts.

Hence the importance of criticizing or judging our hearts, the necessity of purging from them everything rebellious and sinful, that we may be of the class mentioned by our Lord, saying, "Blessed are the pure in heart"—the pure in intention, the pure in effort, in desire—they shall see God. Not only shall they see God in the future, when they shall have experienced the resurrection change and be like the Lord Jesus and see Him as He is and share His glory, but they shall see God in the present life with the eye of faith.

Our Judgment of Others.

The majority of people, saints as well as sinners, seem to find it very much easier to judge others than to judge themselves. They know how to critically examine the words and conduct of others; they think they know how much blame should attach to imperfections of thoughts and words and deeds of others, but generally there is a blindness toward the weaknesses and imperfections of self. Our Lord points this out in one of His discourses, suggesting that the man with a beam in his own eye is very apt to offer suggestions respecting the removal of a mote or speck from the eye of another, using this as an illustration of the fault-finding disposition common in the world.

The Divine instruction to the Lord's people is, not that we should be wholly blind to the weaknesses and failures of others so as to be imposed upon by them or to foster evil, but we are continually exhorted in the Scriptures to be generous-minded and disposed to take a charitable view of the weaknesses and frailties of others, and to hope that their misdeeds are not so much the result of evil intention as of temptation and weakness. Everywhere, throughout the New Testament especially, this attitude of mind is encouraged.

Our Lord indeed assures us that unless we learn to look kindly and mercifully upon others we must expect no mercy ourselves at His hands; He assures us that this is the condition upon which we may be the children of our Father in Heaven, who is kind to the unthankful. He declares that if we forgive not men their trespasses neither will our Heavenly Father forgive our trespasses, and with what measure we mete out punishment or threats or condemnations upon others, we may know that we will be in a condition to deserve and receive, for a time at least, similar chastisements without mercy.

Realizing this to be the Divine teaching on this subject, and the teachings of our Lord and the Apostles, what manner of persons ought we to be, how kind and merciful, how generous and sympathetic, in dealing with the poor, blind, drowsy, deaf world, as well as in dealing with the brethren of the household of faith. Not that our mercy should blind us to the best interests of others and our proper dealings with them, but that nothing should be done toward them in a spirit of strife and antagonism and vainglory, but that all of our conduct in respect to them should be actuated by love, kindness and desire for their welfare. We are to remember that, although called of the Lord to be the judges of the world, we are not authorized to judge others now—we are not qualified to be judges yet. Not until we shall have our new resurrection bodies, with their perfect powers and the perfect knowledge of that time, will we be competent for the judging of the world.—1 Cor. 4:5.

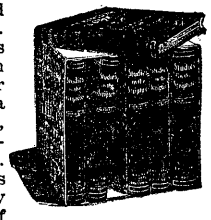
How We Judge Ourselves.

Until then we must view others leniently and give them credit for any good motives they claim to have, especially if they are of the household of faith—though not to the extent that we would jeopardize our own interests or the interests of others in our care by a confidence not warranted by the outward conduct. But however our judgments may tell us that some people must be held at arm's length, our hearts should be committed to no bitter judgment against them; rather we should hope that they possess an honesty of intention to the extent that they have light and knowledge, and should hope for them also that, under the favorable conditions which God will ultimately grant to all, they may develop characters which will be pleasing and acceptable to God and result in His bestowal upon them the gift of God, eternal life, at the close of the Messianic Age.

The first step in correction is unquestionably to go to the Throne of Grace in prayer. This implies faith in God's mercy; faith also that He has opened the door, the way, by which we may avail ourselves of that mercy; faith in the value of the precious blood of Christ, which not only effected for us a cancellation of our old sins or Adamic condemnation, but which also is effective for the cleansing of all the blemishes which our hearts through weaknesses of the flesh inherited from Adam. After having received Divine forgiveness we can properly manifest our disapproval of sin and our penitence of heart and our thankfulness to the Lord by putting restrictions upon ourselves, upon the flesh along the lines of obedience, with a view to strengthening character in those particulars, with a view to being more guarded when next a temptation shall come to us along that line, with a view to impressing upon our flesh the lesson which the new mind desires it to learn. As an illustration, a story is told of a wealthy man who, when driving, passed a poor man whom he recognized as a proper object of charity. He concluded to give him a quarter, and then the thought came, why will not a nickel do as well? His better judgment realized that this was an assault of selfishness upon his new self. He resented the matter, and by way of penalizing himself he determined to give the poor man a dollar. Brethren, let us judge ourselves, that we may not be judged of the Lord, for if we need chastisement He will not spare the rod, because He loves us and because He has separated us from the world, to Himself, and is disciplining us for the glorious things He has in reservation for them who love Him—called, chosen, faithful.

"STUDIES IN THE SCRIPTURES"

By PASTOR RUSSELL.



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THE TRINITY OF THE BIBLE

MORE LOGICAL THAN THE TRINITY OF THE CREEDS.

"To us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus, by whom are all things, and we by Him. Howbeit, there is not in every man that knowledge."—1 *Cor.* 8:6, 7.

FOR LONG CENTURIES God's people have been confessing a Divine trinity, taught by the creeds, which was incomprehensible; and meantime they have been neglecting the trinity taught by the Bible, which is more reasonable. If the trinity of the creeds was questioned, holy hands were lifted in horror, and the questioner was told that the subject was a mystery, which he could not possibly understand, but to doubt it would mean his damnation! Therefore he must profess to believe what he did not understand, and therefore could not believe.

The mysterious proposition was sometimes put in one form and sometimes in another. Some stated it to be 3 x 1 is one. But others stated it differently, 1 x 3 is one. No wonder if some of the more intelligent specimens of our race declared themselves incapable of understanding such mathematics, and too honest to confess and profess what they could not believe. Many of these honest souls have been forced by their candor to remain outside the various denominations of Christendom.

Under such pressure it should not surprise us that there has sprung up an equally unscriptural theory, styled Universalism, desiring to worship God, yet too honest and conscientious to make false pretensions of faith. These have been driven to an antagonism of the popular theory of the trinity to the extent of ignoring the Divinity of our Lord Jesus Christ, and the teachings of the Bible to this effect. In a word, the great Adversary, during the Dark Ages, succeeded in swinging the pendulum first to one extreme and then to the opposite extreme, while the very Truth, which the Bible presents, lies midway between them. As Bible students, let us seek to know the mind of the Lord on this subject, as well as on other subjects, assured that the Wisdom which comes from above is alone capable of giving us proper instruction and guidance, and of solving our man-made mysteries.

Consider Now Our Text.

Note the simplicity of the Bible statements—our text being an example. Not once from Genesis to Revelation does the word **trinity** occur. Not once is there any hint of such a trinity as the creeds describe—except in the one text—1 John 5:7—which all scholars, including trinitarians, agree is spurious—not found in Greek manuscripts of an earlier date than the seventh century—evidently "doctored" by some trinitarian Doctor of Divinity to meet his long-felt want. Our Revised English Version omits the interpolated parts of this text—introduced about the seventh century to support the trinitarian theory—although the revisers all profess to be trinitarians. When one's attention is called to this spurious passage, the bungling character of the addition to the Apostle's words is quickly discerned. St. John is thereby made to say that the Father, the Son and the Holy Spirit are going about heaven testifying to the angels that Jesus is the Son of God. Even a child's mind can discern the absurdity of this statement, for surely the angels knew that Jesus was the Son of God before He came into the world and during His earthly ministry and since, without any necessity for a testimony to this effect from the Father, the Son and the Holy Spirit.

The Testimony of the Bible.

The Bible sets forth that Jehovah is the Almighty God, and that our Lord Jesus is His Son, His offspring, gloriously exalted to the Father's right hand of power, dominion and glory—as His Chief Representative and Agent in all matters. The Father and the Son, although different persons, are one in the sense in which our Lord Jesus stated—one in mind, in purpose, in plan, in action, in everything except in person. How clearly the Master stated this to us, and how strangely we overlooked the force of His words when He prayed for the Church that we might all be "one, even as Thou, Father, and I are one!" The oneness of the Church is certainly not a oneness of person, but a oneness of faith, hope, harmony, fellowship, even as is the oneness of the Father and the Son. Read over the Master's words at your convenience at home. They are found in the 17th chapter of St. John's Gospel.

As for the Holy Spirit, the spirit of Truth, the Spirit of God, the Spirit of Christ, the spirit of holiness, the spirit of a sound mind—it is the antithesis, or opposite of a spirit of error, a spirit of vacillation, the spirit of Satan, or opposition to God, a spirit of unrighteousness, or unholiness. These are not different spirit beings, but emanations from spirit beings. As the spirit of Satan is a spirit of evil, or an evil influence, mind or disposition, a power emanating from Satan, so contrariwise, the Spirit of God is a spirit of holiness, righteousness, truth, the emanation and display of the Divine will, purpose, energy and power; and this Holy Spirit proceeds from God the Father.

And our Lord Jesus Christ, being in the fullest harmony with the Father, His Spirit is the same spirit of holiness and truth. And all of God's consecrated people, to the extent that they have the mind of Christ, the Spirit of Christ, have the Holy Spirit, and shed forth this holy influence upon all with whom they come in contact.

Thus we see that there is a trinity of the Scriptures very different from the trinity of the creeds—a beautiful trinity. Before we proceed to demonstrate the Bible trinity and to give an array of Scripture texts proving it, let us glance backward and note well the conditions and circumstances which gave rise to the erroneous theory of the trinity set forth in our creeds, namely, as stated by some, that there are three Gods in one person—God the Father, God the Son, God the Holy Spirit. Or, as stated by some other persons, There is one God in three persons, or a trinity of Gods with one aim and object.

The Origin of the Error.

It will not be disputed that for more than four thousand years there was no suggestion of a trinity of Gods, nor of more than one God, amongst the Israelites. The heathen nations recognized gods many—polytheism—and at least one of these as having a trinity. But God's people were warned against all these, being instructed in these words, "Hear, O Israel, the Lord our God is one Lord—Jehovah." "Thou shalt have no other gods [mighty ones, rulers] before Me." (Deut. 6:4; Ex. 20:3.) It should be noted that our Bible recognizes earthly gods or rulers, but none of these were ever to rank with the great Eternal One, whose Word and authority must stand supreme with those who would be His people. Indeed, the word **elohim**, as used in the Bible, and translated gods, signifies merely **mighty ones.**

Jehovah, being the Mightiest One of all, is frequently referred to by this word **elohim.** And sometimes, by way of showing His pre-eminence over other mighty ones (**elohim**), He is styled the All-Mighty One. The word **elohim** is also used in the Bible in respect to angels, because they are mightier than men, especially when they came to men as Divine agents, bearing the Divine message. In one instance the term **elohim,** or gods, is used in referring to men—men placed in positions of might or authority—the seventy elders of Israel.—Exodus 21:6; 22:8, 9, 28; Psalm 82:6.

As we shall shortly show, the words of Jesus and the Apostles fully corroborate the teaching of the Old Testament, adding that Jesus is the Son of God, and that the call of this Gospel Age is for the gathering of the Church, to be under and associate sons, "partakers of the Divine nature."—2 Peter 1:4.

It was after the death of the twelve Apostles that, without Divine authority, the bishops of the church were proclaimed to be the successors of the Apostles, and to possess apostolic authority, as teachers in the church, and whose words were to be taken as of plenary inspiration. It was these bishops in council who declared the doctrine that 3 x 1 is one—that God is one being, of three personalities or manifestations, all three being equal in power and in glory. The question is, Why did they make such a statement? Why should they concoct so unscriptural and so unreasonable a proposition? The answer is that it was done to combat certain errors prominent in their day. They flew from one extreme to another.

As soon as Christianity became prominent enough in the world to attract the attention of the Grecian philosophers, they confessed some of its teachings to be grand and noble, but they attacked the thought that Jesus was more than a man and that His death was in any sense of the word necessary as the Atonement-price for the sins of the world. In proportion as they endeavored to discredit the Redeemer and to deny His prehuman existence, proportionately did the other party exalt and extol Him until they claimed for Him that which neither He nor the Apostles ever claimed, namely, that He was the Father as well as the Son—that He was not only equal to the Father in power and glory, but was the same in person, etc., etc.

Hearken to the Words of Jesus.

A little Scripture is worth far more than a great deal of reasoning, much more than all the statements in all the creeds, because the Word of God is Truth, and the testimony of our creeds has long ago been proven untrue in many particulars. We will take the words of Jesus first, of whom the Father said, "This is My beloved Son, in whom I am well pleased," **"hear ye Him!"**—Matthew 3:17; Luke 9:35.

Jesus declared, "My Father is greater than I."—John 14:28.

"My Father is greater than all."—John 10:29.

"Of Mine Own Self I can do nothing."—John 5:30.

"As the Father hath sent Me, so send I you."—John 20:21.

"I came not to do Mine Own will, but the will of Him that sent Me."—John 6:38.

There is a unity here manifested—an absolute unity of mind and purpose, because the Redeemer sought not to do His own will, but the Father's will. Hence they were one, even as we shall be one with each other if we as disciples are in harmony with the Father's will and Word, and in harmony with our Redeemer's counsels.

Text Says Nothing About Trinity.

Hear Jesus again: After His death, after His resurrection, when speaking to Mary, He said, "I have not yet ascended to My Father. * * * I ascend to My Father and to your Father; to My God and to your God." (John 20:17.) "Say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God?"—John 10:36.

Perhaps the strongest testimony of the Scriptures respecting the exalted position held by the Redeemer is the word of our Lord Jesus Himself, "That all men should honor the Son, even as they honor the Father." (John 5:23.) This is in harmony with the thought of the Father and the Son being of one mind, one will, one purpose; but it distinctly shows that they are separate persons, otherwise we could not reverence the one as we reverence the other.

Our text is to the point. It declares the faith once delivered to the saints, and says nothing about the trinity—three Gods in one person. "To us there is one God, the Father." The context shows that the Apostle is contrasting our faith with the faith of others who recognize gods many and lords many. We Christians, says the Apostle, recognize only One Supreme God of all gods—"The God and Father of our Lord Jesus Christ," as St. Peter styles Him.—1 Peter 1:3.

Our text declares that all things are of or proceed from the Father. He is the Source and Fountain, the Father of mercies, "from whom cometh every good and perfect gift." His great Gift to mankind was the Gift of His Son, our Lord Jesus Christ, whom He sent into the world to be man's Redeemer.

Three Gods, equal in power and glory, could not be said to send each other; neither would they pray to each other, as Jesus prayed to the Father—"Who in the days of His flesh, when He had offered up prayers and supplications with strong cryings and tears unto Him [Jehovah] that was able to save Him from death, was heard in that He feared." (Hebrews 5:7.) An angel was sent to comfort Him and to assure Him of the Father's love, that the Father had not forsaken Him, that He was well pleasing in His sight, and that He should have a glorious resurrection by the Father's power in due time.

Our text proceeds to acknowledge our Lord Jesus, saying to us, "There is one Lord and Savior Jesus Christ"—only one, "The Son of the Highest," our gracious Redeemer, "The chiefest among ten thousand, and the One altogether lovely"—He who is to be the Bridegroom, the King of the future; He who is shortly to receive the Church to Himself as His Bride and Joint-heir in His Kingdom; He who, as King of the world, and as Lord of the world, will reign for a thousand years, and, backed by Divine power, will bring all into subjection to the Divine will.

It is He who will thus deliver up the Kingdom to God, even the Father, that Jehovah may be All and in all, and that the glorified Christ may be at the right hand of the Majesty on high—next to the Father—and we as His glorified Bride next to **Him, at His right hand.**

The Logos—"First and Last."

The Scriptures very explicitly declare to us that the Heavenly Father is from everlasting to everlasting—God. But not so His creatures. From time to time He has exercised His Omnipotent Power and Wisdom in a variety of creations. Necessarily, however, these had a beginning—one was first, and the Bible most clearly and repeatedly and distinctly tells us that that first One, "The Beginning of the creation of God," was the Logos.

And the Bible explains that Jehovah's First-Born Son was highly honored, in that the Father used Him as the Channel and Agency through whom all subsequent creations were effected. He it was who was given the honorable commission and privilege of becoming man's Redeemer, and of thereby proving His loyalty to Jehovah, and of being exalted to the Divine nature, "far above angels, principalities and powers." From the very beginning He was above all other creations effected through Him; but by this last exaltation He attained, in His resurrection from the dead, a place far and away above all others—next to the Father—at God's right hand, where He shall ever remain without a peer.

And, wonderful thought! The Call of this Gospel Age is to become heirs of God, and joint-heirs with Jesus Christ our Redeemer, by a manifestation of His spirit of obedience to the Father, and drinking the cup which the Father hath poured, and thus attesting our loyalty to Jehovah and to His perfect will in all things, even unto death.

"The Logos Was a God."

In the opening of St. John's Gospel we have a record of the greatness of the Logos. And it is much more clear and distinct in the Greek than in our English. The word logos, we remind you, signifies the "word," the "message," and hence is a proper term for a special messenger. In olden times kings addressed their people, not directly, but through such a messenger, or logos, who stood before the king, the latter being screened behind a lattice-work. As the logos, or messenger, received the message from the king, he uttered or proclaimed it to the people; hence he was styled the logos, the word.

This is one of the grandest titles given to our Redeemer. He was the Father's Logos, or Messenger, or Mouthpiece. He was the Channel of the Highest in all His dealings with the angels, and in His creative work; and later He became to men the Voice of Him who speaketh from on high, for God hath spoken to mankind peace, through the blood of the cross of Christ.

Let us read together the inspired record of St. John (1:1-3, 14, 10, 11): "In the beginning was the Logos, and the Logos was with **the** God, and the Logos was a god. The same was in the beginning with **the** God. By Him were all things made that were made, and without Him was not one thing made. . . . And the Logos was made flesh and dwelt amongst us, and we beheld His glory, as the glory of the Only Begotten of the Father, full of grace and truth." "He was in the world, and the world was made by Him, and the world knew Him not. He came to His own [people—the Jews] and His own received Him not; but to as many as received Him, to them gave He liberty [privilege] to become sons of God" [partakers of the Divine nature] (2 Peter 1:4), even to those who believe on His Name, who were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God—at Pentecost and subsequently.

How beautiful, simple and straightforward and non-mysterious is the Divine record respecting the Father, the Son and the Holy Spirit, and their absolute oneness or harmony! How different from the nonsense which for so long we endeavored to believe, because we thought it supported by the Bible! Good Brother Wesley was one of those honest souls who was seriously troubled on the subject. He remarked that only the one text, 1 John 5:7, could be used as a foundation for this doctrine. He knew not that the difficulty lay in an interpolation—an addition to the Apostle's words. It is only in comparatively recent years that the three original Greek manuscripts have been brought to light, namely, the Sinaitic, Vatican No. 1209 and the Alexandrian.

The Beginning of God's Creation.

Let us hearken to the Apostle Paul's statement respecting our dear Redeemer and His glorious station. He uttered not a word favoring the absurd theory that our Redeemer was His own Father and His own Son—one in person. He declared, in harmony with St. John's statement, that our Lord Jesus was "the Beginning of the creation of God." (Revelation 3:14). St. Paul declared that Jesus was "The First-Born of every creature, that in all things He might have the pre-eminence" (Colossians 1:15, 18). And when in one of his statements he spoke of our Lord Jesus as though He were pre-eminent, the Apostle promptly followed the statement with another, saying, "It is manifest that the Father is excepted" (1 Cor. 15:27) in all comparisons, for, as Jesus declared, the Father is above all.

Our Lord Jesus' own testimony is that He is the First and the Last, "the Alpha and the Omega, the Beginning and the End" of the Divine creation. In other words, after the Father had created the Son, He never directly created any other person or thing. The Logos was the First and the Last, and by Him were all things made that were made.

Let us then honor the Son as the Son and as the glorious Agent and Representative of the Father in all things—by whom (through whom) are all things of the Divine Plan; and let us honor also the Father, as "the Father of lights," and Father of mercies and grace and Truth, "of whom are all things." The testimony of the Bible is beautiful, honoring to the Father, to the Son and to the spirit of holiness. As the Scriptures declare, "The words of the Lord are pure, making wise the simple"—the teachable.

"WHAT A FRIEND WE HAVE IN JESUS."

"'What a friend we have in Jesus,'
Sang a little child one day;
And a weary woman listened
To the darling's happy lay.

"'All her life seemed dark and gloomy,
All her heart was sad with care;
Sweetly rang out baby's treble—
'All our sins and griefs to bear.'

"She was pointing out the Savior,
Who could carry every woe;
And the one who sadly listened
Needed that dear Helper so!

"Sin and grief were heavy burdens
For a fainting soul to bear;
But the baby singer bade her
'Take it to the Lord in prayer.'

"With a simple, trusting spirit,
Weak and worn, she turned to God,
Asking Christ to take her burden,
Owning Him as her dear Lord.

"Jesus was her only Refuge,
He could take her sin and care,
And He blessed the weary woman
When she came to Him in prayer

"And the happy child, still singing,
Little knew she had a part
In God's wondrous work of bringing
Peace unto a troubled heart."

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Religious and Scientific Gleanings

PRESBYTERIAN MINISTERIAL UNBELIEF.

The New York Presbytery not long since licensed Rev. N. M. Thomas to preach the Gospel as a representative of the Presbyterian denomination. The vote granting the license was thirty-four against ten who protested—and the ten are not active Pastors in charge of Churches. The mental attitude of the Presbyterian Ministers of the New York Presbytery is, therefore, reflected in the faith of Rev. Thomas, which may be judged from the following items of protest:

"He did not accept the authority of Holy Scripture as the only infallible rule of faith and practise as sufficient to finally determine his faith. This appeared in his repeated refusals to affirm his faith in the Virgin birth of Christ, the raising of Lazarus from the dead and the raising of Christ's own body from the grave.

"Second, in answer to questions, he twice declared his readiness to lead a congregation in the repetition of the Apostles' Creed, including the phrase 'born of the Virgin Mary,' which he had told the Presbytery that he really did not believe."

From this it appears that it is no longer Presbyterian doctrine in New York that we have a sinless Saviour—"holy, harmless, undefiled, separate from sinners." (Heb. 7:26.) Indeed, it is safe to assume that these ministers are Higher Critics, who have no use for the Bible, and do not believe in Jesus as a Saviour, because they have abandoned the theory that man fell from God's image and likeness and needs to be redeemed. They have probably all accepted the Evolution theory that Father Adam sprang from a monkey, and that his race has been doing nobly since and needs no Redeemer. They would probably acknowledge Jesus as a noble sample of manhood for His time, but not up to our day and standards, which are to be sought, rather, amongst college professors.

Is it any wonder that Christian character, unsupported by a message recognized as Divine and upheld merely by expediency, is crumbling everywhere? What will the end be? The majority of Presbyterians will follow their leaders and soon Christendom *en masse* will be without God and without hope. Faith in a nature god and in laws of nature can have no such influence upon heart and life as has faith in a personal God, a personal Redeemer, a personal salvation and an inspired Bible.

Thank God that the terrible confusion and anarchy which the Scriptures show to be imminent will be speedily followed by the inauguration of the Kingdom of God's dear Son, a reign of righteousness backed by power Divine, as well as by Love and Justice. In that strenuous hour nature as a god will not succor and faith in the Nature-God will not comfort. But evidently, as the Scriptures show, all the "blind eyes" will be opened; all the "deaf ears" will be unstopped; and the wisdom of man, in contrast with the wisdom of God, will be manifested as foolishness.

INCIPIENT AGNOSTICS.

The Methodist Recorder notes the lament of Rev. Thomas Payne, D.D., respecting the mischief wrought by the theory of Evolution, especially among the young, and of the teaching of other false doctrines in Sunday schools and Bible classes and from many pulpits, as well as by professors in schools and colleges:

"He asserts that owing to this many young men have given up their reading of the Bible and other books of a religious nature, and gives instances in which young people from Christian families have come home from schools and colleges of this description incipient Agnostics. His avowed object is to help such by leading them back to faith in God and confidence in His Word. He charges the theory of Evolution with being the chief cause of most of the erroneous teaching of the time; and to its unquestioned acceptance and hasty application he traces the mischief that he laments."

WHAT IS THE SOUL?

A postal request will secure a free copy of this paper in which this interesting subject is treated in a manner sure to satisfy. Address, Bible & Tract Society, Brooklyn, N. Y.

FALSE THEORIES OF GOD'S PLAN

*"And the angel sware * * * that the time should be no longer [delayed]."*—REV. 10:6, 7.

OUR text, with other Scriptural statements respecting the end of the world (for instance, St. Peter's statement, "The heavens being on fire shall be dissolved"), have led Christians in general to accept the theory that God has decreed that shortly, or at some time, our earth is to be burned. The early Church expected and prayed for the Second Coming of Messiah, to establish the Kingdom of righteousness, to overthrow sin and to release mankind from its bondage and weakness and from the power of death, and thus to bless the whole earth, restoring all things to the glorious condition represented in miniature in Eden: man in perfection, with a Paradise home.—Acts 3:19-21.

But as centuries passed without the manifestation of Messiah's Kingdom, those expectations yielded to another suggestion, namely, that Jesus had not meant what had been understood, but meant that the Church should convert the world, under His supervision, during a period of a thousand years, and that then He would come and give their work His stamp of approval and wind things up by taking all the saintly to heaven, setting fire to the earth to entirely consume it.

Catholics and Protestants Confused.

Both Catholics and Protestants have been operating in harmony with this erroneous thought. Catholics claim that the Kingdom of Messiah was set up long ago and that the popes and cardinals are representatives of Jesus and the Church. They claim that the Pope is Christ's Vice-gerent—that is to say, He reigns instead of Christ, as His representative. They claim that "the thousand years" is already in the past, since 1799, and that we are now in the "little season" mentioned in Revelation 20:3, in which Satan was to be loosed, at the close of the thousand years.

Many of them understand that Protestanism in general, and, particularly, Socialism and Free Masonry, are organizations of Satan, which will soon be destroyed in the burning up of the world.

Protestants are also much confused on the subject. They claim that we are in the reign of Messiah, but they are not sure when it began or when it will end. Before Luther's day the Catholic view prevailed, but according to Luther's preaching the Papal claims were false, and later the Papal system was branded as Antichrist. Since then Protestants are in confusion. Some recognize the Church of England and its kingly head as God's Kingdom in the earth, but they admit that it has not yet conquered the earth, nor is God's will done as in heaven, even in the British Isles. The Church of Russia makes a similar claim to being the Kingdom of God, and honors the Czar as the reigning representative of Messiah. Emperor William of Germany also has on his coins the legend that he is reigning "by the grace of God"—that his kingdom is a part of Messiah's Kingdom.

But all these theories Catholics and Protestants are now ignoring. In the light of our day none dare preach such theories. With present-day enlightenment it seems foolish to declare that the various kingdoms of Europe are Messiah's Kingdom, and that they are establishing a reign of righteousness. The costly preparations for war made by these very nations discredit entirely the claim that they are parts of Messiah's great Kingdom of righteousness and peace.

All denominations engaged in missionary work are professing the thought that soon the world will be converted; that the Second Coming of Christ will then take place, and then will come the consummation, and the burning of the world. How strange, how illogical! The heathen, according to reliable government statistics, are twice as numerous today as they were a century ago. Six hundred millions there were then; there are twelve hundred millions now. How long would it require, at this rate, to convert the world? And if the heathen were converted to the same condition of civilization enjoyed in Europe and America, could we claim then that God's will was done on earth as it is done in heaven? Assuredly not.

Thank God, the Second Coming of Messiah will not delay until the world is converted and God's will fully done and the plan of salvation ended. Quite to the contrary: His coming is for the very purpose of bringing all things into subjection to the Father's will. He comes that He may reign as King of kings and Lord of lords, in association with His Church. He will not reign through a representative or vice-gerent, but personally, and "unto Him every knee shall bow and every tongue confess" to the glory of God. In His day the righteous shall flourish, and the evil-doers shall be cut off. The faithful Church, sharing in her Lord's resurrection, the First Resurrection, to glory, honor and immortality, will be His associate kings and priests, to reign for a thousand years.—Revelation 20:6.

Fire Symbolical of Destruction.

Let us examine some texts which seem to teach that our earth will be destroyed by fire, and note that they are symbolical. "Fire" is frequently used in the Scriptures as a symbol of destruction. Thus the Church is exhorted to mortify or kill the fleshly nature, and is told that the fiery trials of life will assist them in this work. The opposition of enemies is to be destroyed by works of mercy and kindness, which, figuratively, will be "coals of fire upon their heads." St. Peter mentions special trials and tribulations coming upon the Church, designed to purify her—purge out and destroy the dross. He says: "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."—1 Peter 4:12.

St. Paul refers to special trials upon the Church in the end of the Gospel Age, which will consume false doctrines, human traditions, etc., and all false faith, but which will leave unscathed the true Faith and true characters. He says: "If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the Day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."—1 Corinthians 3:12-15.

These various Scriptures do not prove that the world could not be destroyed by fire in a literal way, but they do prove that "fire" is very frequently mentioned in the Bible in a figurative or symbolical manner. We might multiply the instances: "Our God is a consuming fire"—as regards everything contrary to righteousness; the symbolical "lake of fire," in the book of Revelation, is explained to signify the Second Death, utter destruction, without hope of recovery.

World Burning Unscriptural.

The supposition that the earth will be destroyed by fire, either soon or ever, would be contrary to the statement that "the earth abideth forever," and the declaration that God formed it not in vain, but formed it to be inhabited. (Isaiah 45:18.) One of the very strong passages which seems to teach that the earth will be devoured by fire is found in Zephaniah 3:8: "Wait ye upon Me, saith the Lord, until that Day that I rise up to the prey, for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for the whole earth shall be devoured with the fire of My jealousy"—anger.

That the fire of God's anger which will come upon the world will not destroy the physical earth, with all its inhabitants, but will destroy the evil of present institutions, is shown by the succeeding sentence, which declares: "Then will I turn to the people a pure Message, that they may all call upon the name of the Lord to serve Him with one consent." If the fire of this text were literal, the earth and its people would be no more; but as symbolical fire it is perceived that it is a burning against unrighteousness, iniquity, sin, the overthrow of all institutions of evil, and the awakening of mankind and preparing them to hear the Voice of God, the language of the Truth, the Divine Message.

What we have seen prepares us for the somewhat more difficult statement of St. Peter: "The Day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. * * * The heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for a New Heavens and a New Earth, wherein dwelleth righteousness." (2 Peter 3:10-13.) To harmonize these words of St. Peter with other Bible statements, we must consider the "fire" here mentioned to be symbolical. Not only the earth is to be consumed, but the heavens also. The "heavens" will take fire first and be dissolved.

What heavens shall we suppose are here referred to?—not the literal, starry heavens, nor even our atmospheric heavens, nor yet the heaven of Divine Presence and glory. The church systems, the ecclesiastical powers, are symbolically referred to as the "heavens," at the present time, supervising and overruling the temporal and social arrangements which are represented by the "earth." The "earth" represents organized society, as in contrast with the "sea," which symbolically represents disorganized society, the uncivilized and all who are rebellious against governments. When the "heavens" [ecclesiastical powers] of the present time shall be "dissolved," it will be with a great noise, with great confusion, commotion. Ecclesiastical institutions of the present time are in a very troubled condition, though they are in no danger of immediate collapse. The principal outcry is that few attend church services, and that the collections are small.

St. Peter's words indicate a crisis in ecclesiastical affairs still future. The Scriptures show us that a great Federation is seemingly bringing Ecclesiasticism into greater power than it has exercised in years. Other intimations of Scripture lead us to expect that that federative organization will attempt a rigid control of the world through affiliation with political and civil power, and that a considerable measure of success will lead to intoxication on the subject and an attempt to take away the liberties of the people entirely, the result of which will be a great explosion, or a great "earthquake," in the symbolical language of Scripture. It will be then that the "heavens" will take fire and be consumed with a great noise, commotion, disaster, etc. And the commotion will include the social order. The elements will melt with the intensity of the heat, the strife, which will then be engendered. The elements of society are those mutual advantages and assistances of good people, upon which the stability of government rests.

The Bible clearly intimates that the condition of affairs symbolized by the melting of society and the disintegrating of its elements in the great heat of strife at that time will be the result of superstition and fear. The end will be anarchy, or as the Bible declares, "Every man's hand will be against his neighbor." Selfishness will be the predominating, ruling principle.

The Symbolic Fire Useful.

The question arises, Why should God permit the fall of our Christian systems, which certainly have done much that is morally assistful to the world? And why should He permit the overthrow of the present order of things, which certainly is much more advantageous than anarchy and disorder? The Bible answer is that God is not forcing this issue, but is merely allowing mankind to work out these results. The trouble and disaster will come as the natural result of ignoring the principles of Divine Law. Ecclesiasticism is unauthorized to claim that it is God's Kingdom, invested with Divine power and authority to rule the world. This fallacious claim and the attempt to enforce it will bring upon it the "fire" which will consume.

The world, neglectful of the Golden Rule, and obeying the false standard that "might makes right," will overthrow society by precipitating a conflict between the two great parties—the capitalists, trusts, kings and princes on the one hand, and labor unions and the masses on the other hand. Each will feel that a death struggle has been reached and that the battle must be fought. Each will feel unwarrantedly self-confident of victory. According to the Bible, the result will be the complete wreck of our

(Continued on 2d page, 2d column.)

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An Independent, Unsectarian Religious Newspaper, Specially Devoted to the Forwarding of the Laymen's Home Missionary Movement for the Glory of God and Good of Humanity.

CONSCIENCE IN ACCUSATION.

It is a fact that in their offensive tactics many of our public men are deficient either in conscience or in manner, or in both. They make charges against their opponents recklessly. They say things which they cannot prove and which it is only charitable to their intellectual standing to assume they do not believe.

It seems to be the idea that if you throw enough mud some of it will stick, and none of it will spatter yourself; that if you throw enough clubs some will land, and none return, boomerang fashion, on your own head.

We say this notion is wrong. We believe that men who are careless in their words are equally careless in their acts. **The man who, without justification, calls another "a rogue," is the man who will bear watching, for too often he credits the other man with the same motives that control himself,** and assumes that the other man has done what, with the same opportunities, he would do himself.

Bearing false witness, however, is more than an unfavorable symptom. It is itself an offense almost equal—in the scales of eternal justice probably held entirely equal—to the offense charged.

The habit is not even good politics. It goes against average human nature, which is sportsmanlike and fair; and even the brutalized atmosphere of the ringside instinctively hisses the foul blow. What does it profit one to exhibit himself as a man eager to win, regardless of everything else? There is real chivalry in human nature. Every manifestation of it has a universal response. Why should it be considered bad politics?

Maybe we are wrong, but our theory is that conscienceless accusation derives as much from ignorance as from malice. Many public men conduct campaigns on personalities because they have not qualified to conduct them on issues. It is easier to accuse, to clamor, to rail, than it is to get clear to the bottom of a political or economic issue, understand it yourself, and then so present it that others can understand it.

The most sobering thing in the world is adequate knowledge of a subject, an appraisal of it from all sides. Those who achieve this knowledge necessarily speak words of truth and soberness. They have neither the inclination nor the time to utter anything else.—N. Y. Evening Mail.

* * *

The lack of conscientiousness noted by the Mail amongst politicians seems equally noticeable amongst theologians and others who, in professing the name of Christ, imply that they respect the standards of God's Word, while their words and conduct give the lie to their professions.

CONDEMNS SOCIALISTS.

The German Chancellor is quoted as using the following language: "The revolutionary character of the Socialist Party becomes more pronounced and brutal in its character. Dr. Carl Liebknecht, a Social-Democrat of the Prussian Diet, in an address delivered in the United States, said that the conditions in Germany were such as might cause the German Crown to be blown away in a single night, just as was the case with Portugal. Our nation must have a clear answer to expressions of such character. The Socialists and all those teaching the masses that prosperity can come to them only after the overthrow of the present form of government, are responsible when the masses draw practical conclusions from such teachings. For this reason I hold the Socialists responsible for the excesses that were recently committed and the strife in Moabit, Berlin, and elsewhere. 'Whoever sows wind will reap a whirlwind.' "

KAISER SEES MONARCHISM'S END.

"My son will be the last of the emperors. That is why I am bringing him up as I was brought up—under firm discipline. He must be a credit to the house of Hohenzollern and to the thrones that, after his, will cease to be."

Emperor William thus expressed himself to the historian, Karl von Kroon, in a recent talk following his inspection of the Berlin School of History and Literature. His majesty predicted that the end of monarchism is in sight. "All the world will be republican within 50 years," he said. "Germany will be the last of the empires. It is inevitable."—Schenectady (N. Y.) Union-Star.

WHERE ARE THE DEAD?

This article was published in Vol. I, No. 3. The great demand for copies of it has been remarkable. A sample copy will be mailed to any one free. Address, Bible Society, 17 Hicks Street, Brooklyn, N. Y.

(*Continued from 1st page, 4th column.*)

present society symbolically pictured as "fire."

But the Lord through the Prophet Zephaniah points out that, following this time of "fire" and trouble, will come a blessing to the earth. So also He declares through St. Peter, that following the symbolic fire, will come "a New Heaven" and a new earthly condition, the basic principle of which will be righteousness; and the Prophet Zephaniah says that then God's Message, in its purity, shall reach the people. Both statements are true. On the ruins of our present civilization, when mankind will be sick at heart with the failure of what they had considered to be the Brain Age, they will look to the Lord, to whom they should have looked sooner. They will perceive the coming reign of righteousness and will say, "Lo, this is our God, we have waited for Him and He will deliver us." (Isaiah 25:9.) Then the Prophet declares, "The desire of all nations shall come."—Haggai 2:7.

All nations are desiring blessing, prosperity, and God desires that all shall have these very favors, and they will be obtainable through Messiah's Kingdom. Then the blessing of mankind will begin. The Messianic Kingdom, invisible but All-Powerful, will be thoroughly manifest in its dealings and its righteous judgments will have control. The blessing will come through Israel, extending to and including "all the families of the

How grand the thought that the New Heavens will be the new ecclesiastical powers—the glorified Church—Christ and His Bride in glory and power! The New Earth mentioned by the Apostle will be the new organization of human society, along the lines of righteousness—the Golden Rule.

We have not forgotten our text. What we have said is in line with it. It requires the addition of one word to make its meaning clear. The Mystery of God, which has been kept secret from the foundation of the world, shall be finished, completed, no longer a mystery. "And the angel sware * * * that the time should be no longer [delayed]." (Revelation 10:6, 7.) This has no reference to the end of time; time can never end. Other Scriptures show that we are living very near the finish, the completion of the Church, which is the "Mystery." (Ephesians 3:3-6; 5:32.) With the completion of the Church (the "Mystery") will begin the fulfilment of all the glorious promises of the Bible respecting the lifting of the curse from the earth, and the Divine blessing upon all earthly things.

CHRIST DIED FOR SINNERS

*"Moreover, brethren, I declare unto you the Gospel which I preached unto you * * * how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day."*— 1 CORINTHIANS 15:1-4.

SO complete a statement of the Gospel in so few words is wonderful. Without inspiration St. Paul, like the rest of us, would have said more—would have said too much. Let us analyze the text and see what it contains.

First of all, it teaches that we are sinners and that our sins are beyond our own power to wash away or eradicate. This is a fundamental, important matter. Failure to realize that we are imperfect, born in sin, "shapen in iniquity," has hindered many from seeing the necessity for a Redeemer, and therefore from accepting Jesus as their Saviour. To say that we are sinners implies a time when righteousness prevailed in our ancestry. We do not speak of brutes as sinners, because the Scriptures say that "sin is transgression of the Law," and God would not give a law to a brute, which could not comprehend that law. Similarly the perfection of our first parents was implied in this term, because God would not give a law to a being not sufficiently intelligent and capable of keeping that law. Thus this very simple statement, we are sinners, implies the thought of a fall, just as the Bible declares,

"Christ Died For Our Sins."

For Christ to die for our sins implies that our sins had a death penalty attached to them. This again implies that at the time that death penalty was imposed it was a just one, because a just God would not punish unjustly. The God would not punish unjustly. The degree of intelligence on the part of the sinner and that he was in a condition in which he would not have needed to die if he had not sinned.

This statement, "that Christ died for our sins," further implies that Christ was not of the fallen race, for had He been a sinner, how could He have died for sinners—how could His death have been of any profit or advantage to them? Thus our text teaches that Jesus was indeed "the Lamb of God which taketh away the sin of the world," that God sent His Only Begotten Son into the world that we might not perish but have everlasting life. The whole force and import of this text is that human salvation is secured by the death of Christ and His resurrection. Were we not sinners and dying we would have needed no one to die for us. Were it not to rescue us from sin and from death God would not have sent His Son.

The Death Penalty Stated.

Here let us notice the force of the word **death** in our text. It did not mean life in torment to our Redeemer, for the Scriptures bear clear testimony, not only that He died, but that He arose from the dead on the third day. And the Scriptures declare that He was not alive anywhere during those three days. This contradicts the thought of some who claim that He was the Heavenly Father Himself and could not die—that He merely got out of the body on the cross and let the body die and afterwards pretended that He had died, when He said, "I am He that liveth, and was dead, and behold, I am alive forevermore."—Revelations 1:18.

We have a genuine Redemption, a real Sacrifice, and the Redeemer is yet to become the Great Deliverer of the world, whose deliverance from death by resurrection cost the Redeemer His life. As by a man came death, by the Man Christ Jesus comes the resurrection of the dead; "for as all in Adam die, even so all in Christ shall be made alive—every man in his own order."—1 Corinthians 15:21-23.

He Arose the Third Day.

Great importance attaches to the fact that the One who died for our sins did not remain dead. He descended into Hell—Sheol, Hades, the tomb—but His soul was not left there, as the Scriptures declare. God the Father raised him from the dead on the third day. The importance of Christ's resurrection is manyfold. It shows that He did not die a sinner, but, on the contrary, maintained His relationship with the Father—"holy, harmless, undefiled, separate from sinners." It shows that He kept the Law; otherwise He would have remained dead like the remainder of the Jews.

More than this, the fact that He was raised from the dead to a higher nature, a spirit being, "partaker of the Divine nature," proves that His sacrificial death was very pleasing and acceptable in the Father's sight; hence His high reward. And all this proves that the Heavenly Father's great promise to Abraham is in process of fulfilment. Our Lord's resurrection to the plane of glory demonstrates to us the greatness of this Seed of Abraham, and His preparation for the great work foretold—the blessing of all the families of the earth.

From this viewpoint we see the importance of His death and of His resurrection, co-related. The death was necessary as man's Redemption price. His exaltation to power and great glory was necessary for man's deliverance from sin and death. Here we have, then, the Gospel which St. Paul received and which he, in turn, dispensed—the true Gospel of which he was not ashamed. As he wrote to the brethren at Rome, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth—to the Jew first and also to the Greek."

Gospel in a Nut-Shell.

As a great oak may be said to be in an acorn, so the great Gospel Message may be said to be in our text, as St. Paul declares. Every time we look at it, it seems a little larger and a little more beautiful than before. We can almost see it grow—not that the Gospel is growing, for it is the same that God purposed in Himself before the foundation of the world. It is our appreciation of the Gospel that grows, in proportion as we grow in grace and in the knowledge of the Divine Plan and in the Spirit of our Lord; for without His Spirit, the Holy Spirit, to enlighten our understanding and to enable us to appreciate the testimonies of the Word, we would not be able to comprehend "the deep things of God."

How plainly the Apostle states this, saying, "The natural man receiveth not the things of the Spirit of God * * * neither can he know them, because they are spiritually discerned; * * * but God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God."—1 Cor. 2:14-10.

We have merely seen the root of the Gospel as it centers in the promise made to Abraham and in the redemptive work accomplished by our Saviour. In Romans 11:16-24 St. Paul uses the illustration of an olive tree, and declares the branches of the tree to be the members of the Body of Christ, which is the Church. From these branches will come abundant fruitage by and by, of "olive oil" for the light of the World.

St. Paul points out that the natural Israelites were the natural branches and that the Jews therefore had the first right, privilege and opportunity of becoming the members of the Body of Christ, the Church. As a matter of fact, all privilege and opportunity was excluded from the Gentiles until Israel's time of favor was complete—three and a half years after the cross.

During those years the Lord's providence so blessed the Jews that they were all brought in contact with the Truth under most favorable conditions. We remember that thousands were converted and blessed at Pentecost and other thousands a little later on. We may be sure that every worthy branch in that tree was accepted of the Lord—every "Israelite indeed in whom was no guile." St. Paul tells us that then the unbelieving Jews, the natural branches, were all broken off, separated from the Divine favor in which they had previously been. Then began the work of calling, preparing and engrafting Gentiles, whom the Apostle represents as of a wild olive tree.

This work of engrafting the Gentiles into the Jewish stock and making them fellow-heirs with the Jews of the original Divine promise made to Abraham has progressed for now nearly nineteen centuries. This is the same Gospel, because it all springs from the same gracious promise. It was "good tidings" when as a message it was given to Abraham. Its value was intensified when God made oath to its certainty of fulfilment. The fulfilment began in Jesus, continued through the Jewish disciples, and now has accumulated a considerable number of the Gentiles—probably the foreordained number is completed. When the Elect number shall have been tested and proven and shall have been accepted in the resurrection change and passed beyond the veil—then this most wonderful feature of the Gospel will have been accomplished.

Jewish Share of Gospel.

The completion of Spiritual Israel will be followed by the establishment of Messiah's Kingdom and the beginning of the blessing of all the families of the earth. We are to distinguish here between the Church and the families of the earth, for the Church in their consecration and acceptance of the Lord and begetting of the Holy Spirit become members of the new nation. They are no longer humans. As St. Paul declares, "Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you." (Romans 8:9.) The Church not only receives eternal life, but that life is on a higher plane—as spirit beings. Theirs will be glory, honor and immortality, in joint-heirship with their Lord.

Amongst the families of the earth to be blessed by Messiah's Kingdom the first place will be given to Natural Israel. In all things the Jew was to have pre-eminence, for this is the Divine arrangement. As the Jews got the opportunity of becoming members of the Body of Christ before it was offered to the Gentiles, so Fleshly Israel will be the first nation to be granted the opportunities and blessings of Restitution to human perfection under Messiah's Kingdom.

Provision has already been made for this. Abraham, Isaac and Jacob and all the Prophets of old have the testimony that they pleased God and that they are to have a better resurrection than the ordinary. They cannot be members of the Bride of Christ, nor sharers in the spiritual privileges and the Heavenly Kingdom. They lived before the High Calling, before the Heavenly Calling was opened. Jesus was the Captain, Leader and Forerunner in this, and His jointheirs all follow Him. None of them preceded Him.

"Princes in All the Earth."

But the Messianic Kingdom, itself spiritual, will need earthly Representatives, and they are provided for in those Ancient Worthies. Their testing having been completed, they will be raised perfect human beings, as Adam was in his perfection, and Jesus in His, while on earth. Their superior powers of mind and body will soon grasp all the wonderful things which Divine providence has arranged for since their day, and they will be quite masters of the situation. Naturally, perfect men will be Princes amongst imperfect ones. But these will hold the title from the Great Messiah. This is prophetically stated: "Instead of Thy fathers shall be Thy children, whom Thou (Messiah) shalt make Princes in all the earth."—Psalm 45:16.

Assuredly the new order of things will appeal to the Jew first. His lessons under the Law will make him specially amenable to the new condition of things, for during that thousand years all mankind will be judged, not according to

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* * *

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their faith entirely, but specially according to their works. Faith will be easy when knowledge will be so complete and so general. Good works will be gradually more and more possible as they shall be blessed and restored to perfection under the Kingdom arrangements.

The Scriptures intimate that the world at that time will be in a dejected condition. The great "Time of Trouble" with which Messiah's Kingdom will be inaugurated will cut a deep swath in earthly hopes and ambitions, and all nations will be in the condition to desire the Messianic Government, and then, "The desire of all nations shall come." —Haggai 2:7.

"Come, Let Us Go Up."

The Scriptures prophetically foretell that as the Divine blessings of Messiah's Kingdom go more and more to Israelites, other nations will take note of this and be inclined to entreat a share of the Divine favors, saying, "Come, let us go up to the mountain (Kingdom) of the Lord's house; He will teach us of His ways and we will walk in His paths." The whole world, every nation, people, kindred, tongue, needs just the blessings of healing and life eternal which the Messianic Kingdom is to offer them. And the terms will not be impossible, but quite the reverse. Messiah is to be, not only a Great King to rule, but also a Great Priest—and the Church with Him is promised to be a Royal Priesthood.

However, God will not accept any other nation than Israel. All of His blessings are to go to the Seed of Abraham. And as Abraham's Seed spiritual in the resurrection becomes "as the stars of heaven," so his Seed natural will increase to fill the whole earth, and are compared to "the sand of the seashore." Nor will this be an arbitrary matter. It means the greatest good to all. Note that the first members of Spiritual Israel came from Natural Israel, and that the Gentiles were grafted in.

Similarly the first fruits of the world will be Natural Israel, but all nations will have the privilege and opportunity of being engrafted into and becoming members of Israel—much after the same manner that people of all nationalities coming to the United States may enjoy citizenship here under certain Covenant conditions. The New Covenant conditions inaugurated with Israel (Jeremiah 31:31-34) will thus be open to all mankind, because all will be permitted to become members of Israel. Thus, as the Scriptures prophesy, Abraham eventually will be "a father of many nations." —Romans 4:17.

Eventually, all the willing and obedient will be glad to enter into this New Covenant relationship with God through Christ and to be counted members of "the seed of Abraham." Eventually, all others will be destroyed in the Second Death, so that then all the earth will be blessed as Abraham's seed. Here we have the Gospel in its fulness, expanded from the original promise made to Abraham, and taking in all the features of Divine grace and mercy and eventuating in the most wonderful blessings possible for the human mind to imagine! And all this centers in the work of Jesus, in His death for our sins and in His resurrection for our deliverance and the execution of the Gospel Program. Thanks be unto God for His unspeakable gift! Hallelujah, what a Gospel! Hallelujah, what a Saviour! Hallelujah, what a God!

GENTLE REPROOF MOST EFFECTIVE

"Simon, son of Jonas, lovest thou Me more than these?"—JOHN 21:15-17.

THE context shows that these words were addressed by the Redeemer to St. Peter on the occasion of His third manifestation to His disciples after His resurrection. This was presumably three or four weeks after the Master's resurrection from the dead. His manifestations to the women on the morning of His resurrection and His later manifestation to the two as they went to Emmaus are evidently not counted, but the manifestation the same evening in the upper room, when all the disciples except Thomas and Judas were present, is counted the first. And the manifestation a week later, Thomas being present, is counted the second.

The delay in giving this third manifestation was evidently for the purpose of testing the faith of the Apostles and of leading them to reach a conclusion respecting their future course, which Jesus wished to correct. So far as we can understand the record at least two Sundays passed without any further manifestation of Jesus to His disciples, and then, giving up hope, they decided to return to the fishing business and did so. The journey to Galilee and the resumption of business presumably took another week.

During all those thirty days the mental attitude of all the Apostles and the other disciples can be better imagined than described. They were perplexed; they had indeed had evidences of the Master's resurrection; they had had the Scriptures called to their attention which proved that this was necessary and that God had previously so arranged. They had hoped for further conferences with Jesus and that He would have told them definitely what to do.

Instead, left to themselves, the disciples were thoroughly disheartened. They had left all to follow Him, to tell the people that He was the Son of God, the long-promised Messiah, and that He would soon set up His Kingdom, which would bring blessings, primarily to Israel and, secondarily, through Israel, to all the families of the earth in harmony with the Abrahamic Covenant. Now apparently all of these hopes were dashed, frustrated. How foolish they thought it would seem for them to try to convince the people that a man, crucified as a malefactor, as a blasphemer, was indeed the Messiah! How foolish it would seem to tell of His resurrection! They felt that they could do nothing else than abandon the ministry as a lost cause; and the resumption of the fishing business was the logical conclusion.

They Toiled All the Night.

Their first night was a discouraging one—they caught nothing. It looked indeed as though God was punishing them for the course they had taken in becoming disciples of Jesus—that everything was going wrong. But not so; they were merely being taught needed lessons.

In the morning they beheld a stranger on the shore who beckoned and shouted to know if they had any fish for sale. They replied, No, they had made no catch. The stranger suggested casting the net on the other side of the boat. And although the suggestion seemed a foolish one, having been so unsuccessful, yet they did so, and immediately the net was filled with fishes! It did not require long for them to learn the lesson. They knew instinctively that the unknown stranger upon the shore was none other than their Master. They remembered a very similar experience at the time they were first called to leave their nets and to become fishers of men.

All interest had just centered in the fishing business, but now boats and fish and nets all lost their value in the estimation of these fishermen. Here was their risen Lord, for whose third appearance they had been waiting now nearly three weeks. Fearing that the Master would disappear, even before he could get to him, St. Peter plunged into the sea and swam ashore. To his surprise the stranger already had fish and had them cooked, and all were invited to join in the breakfast on the shores of Galilee.

The stranger had not the clothing by which they had known their Lord, neither did He have the marks of the nails in His hands and feet, that they might thus identify Him. This was a different manifestation. They knew Him as did those with whom He walked to Emmaus, who recognized Him in the blessing of the bread, and not by His features or clothing or wounds. They recognized that none other than He could have performed such a miracle. They did not ask who He was; they felt a restraint; as we read, "None of them durst ask who He was," but all knew that He was the Lord.

"Lovest Thou Me More?"

The stranger addressed St. Peter particularly, saying, "Lovest thou Me more than these"—these boats and nets, etc., pertaining to the fishing business? St. Peter answered, "Lord, Thou knowest that I affectionately love Thee." He used a word expressing fondness of love. Jesus replied, "Feed My lambs."

Then came the question a second time, "Simon, son of Jonas, lovest thou Me?" A great pressure was felt by St. Peter. Why did the Master so particularly question his love? Why should He put this question more to him than to the others? Was it because he had been the first of the disciples to suggest the resumption of the fishing business? Was he to blame for this? But he answered, "Lord, Thou knowest that I affectionately love Thee." Jesus this time replied, "Tend My sheep." For the third time Jesus said to St. Peter, "Simon, son of Jonas, dost thou affectionately love Me?" Here Jesus used the same word that St. Peter had used, as though He questioned the affection and depth of St. Peter's love. Ah! the third time must have sent the memory of St. Peter back to the scene in Caiaphas' Judgment Hall, when he denied his Master the third time, even with cursing. And now Jesus for the third time had asked him respecting his love and whether it was really a love of affection! St. Peter's choking reply was, "Lord, Thou knowest all things! Thou knowest that I affectionately love Thee!" The Lord's reply was, "Feed My sheep."

In harmony with these words of the Master to St. Peter the chief work of His followers has been to minister to the needs of the spirit-begotten sheep. It is in full harmony with this that St. Paul, addressing the Elders of Ephesus, counseled that they "feed the flock of God, which He had purchased with the blood of His own Son." There is a point here that perhaps is too frequently overlooked. If all of the Lord's followers could realize that the message to St. Peter is the same as comes to all of us, perhaps it would make a change in most of our preaching.

What Say the Scriptures About SHEOL—HADES—HELL?

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Our Mistaken Methods.

Have not Christians in general overlooked this important lesson, namely, that the chief work of the ministers and under-shepherds of the Lord's flock during this Age is to "feed the flock?" Is it not true that comparatively little feeding is being done? On the contrary, the thought usually received by new converts is, Now you are saved; go, evangelize, and bring others to Christ—especially bring money, for with plenty of it we can convert the world. Work for Jesus by soliciting funds for church expenses, extension, etc., etc.

If the inquirer has thoughts or feelings is it not too often the case that his instructors know not how to answer them, but merely say, "Stop thinking, and go to work?" Alas, that this is so true! The "lambs" should be fed until they become "sheep." The sheep should be tended, cared for, guided, instructed, and the sheep should also be fed with the stronger meat than that which the lambs could appropriate. St. Paul gives this thought when on one occasion he urges his hearers to desire "the sincere milk of the Word that they may grow thereby."

But few seem to copy the great St. Paul in respect to their methods. Few seem to realize and apply to themselves the Master's words to St. Peter, "Feed My lambs," and "My sheep." As a consequence, the Church of Christ is in a languishing condition. Many, sincere at heart, know not what they believe. Many would find it impossible to follow St. Peter's admonition, "Be ready to give a reason for the hope that is within you, with meekness and reverence."—1 Peter 3:15.

The Neglect of the Doctrines of Christ.

There are two reasons which have led up to the neglect of "the doctrines of Christ"—the teachings of the Bible. These two reasons fully explain why so many are telling new believers, Never mind the doctrines of Christ, but go out and convert somebody.

The first of these reasons is the erroneous thought which gained ascendency during the Dark Ages, namely, that from Pentecost until the Second Coming of Jesus is the time allotted by the Heavenly Father for the world's conversion, and that this is the commission which He gives to His people, and if the world be not converted the responsibility for their eternal torture will fall upon His people.

All of this is a mistake. Not a word of Scripture tells that the Church was commissioned to convert the world before the Second Coming of the Lord. Quite to the contrary, the Scriptures show that at the Lord's Second Coming the world will be unconverted. The Apocalypse particularly tells us that when the Lord at His Second Coming shall establish His Kingdom, the nations will be angry and Divine wrath will come upon them, thereby introducing the great "time of trouble" with which this Age is to end, according to the prophetic Word.

These testimonies do not signify that holiness will perish, nor that all of the Lord's people will be unfaithful, but they do signify that the world in general will not be the Lord's people, they will still be enemies, Gentiles, unconverted. Nor are we urging that the Church has nothing whatever to do with the world. Quite to the contrary: while she has not been given the mission of converting the world in the present Age—while that work remains for her to do in the coming Age in connection with the Lord and His Kingdom—nevertheless she was commissioned to do a work of witnessing in the present age.

The Church's witness was to be the telling of the Message of God's grace to those having an ear to hear, although they be but few. Secondarily, she was to witness to the world by her faithfulness to the principles of righteousness, and thus to show forth the praises of Him who called her "out of darkness into His marvelous light." But this witnessing was not in order to the converting of the world, but in order to gather out of the world the number necessary to complete the Divinely foreordained elect Bride of Christ.

The Second Reason.

As the first error was in respect to the world's conversion to the Lord, the second error was in respect to what would happen to the world if they were not converted to the Lord. When the erroneous idea gained credence that every one who does not accept the invitation and become a member of the Bride of Christ is to be eternally tormented, can we wonder that it led many good people to a frenzy of error respecting what should be done to save their families and neighbors and the heathen millions from a supposed eternity of torture?

It was because of this supposed urgency that those coming to a belief in Jesus were exhorted not to stop to feed, and to grow strong in the Lord and to study His Word, but to be moved by a frenzy of zeal to bring others to the Lord. This frenzy in turn led to most unreasonable teachings and practices which we are only now gradually getting rid of as we realize that a great mistake was made.

How strange that we did not stop to think of the absurdity of our position and how it misrepresented the Heavenly Father in a most detestable light! How strange that any should ever think that when the Heavenly Father sent out the call to those who have the hearing hear, to joint-heirship with Jesus Christ their Lord, He would consign to eternal torment any who would decline to accept the admittedly stringent rules and conditions appertaining to this "call"—the "narrow way" of the footsteps of Jesus —self-denial, etc.!

Well do the Scriptures assure us that the saints "wrestle not with flesh and blood merely," but rather "with wicked spirits in high positions" of influence. (Ephesians 6:12.) Well does the Apostle tell us that it is the god of this Age who hath blinded the minds of those who believe not. (2 Corinthians 4:4.) Well can we see how he put light for darkness and darkness for light during the Dark Ages.

Another Lesson We May Learn.

We must not leave out text without calling to memory a most wonderfully instructive lesson concerning the proper way to reprove and rebuke our brethren when the same is surely necessary. So far as the record shows, the three inquiries which our Lord made of St. Peter respecting his love for Him were the only rebukes ever given him as an offset or punishment for his shameful denial of the Master on the night in which He was betrayed.

Had many of us been in the Master's place we would have felt that it was necessary to make St. Peter very humbly apologize before we would have anything further to do with him. We would have been inclined to speak of his weakness, of his ingratitude, of how he knew better, etc., etc. Our sense of justice would in many instances have entirely overshadowed our sense of mercy and sympathy. But not so with the Master. He knew the loyalty of St. Peter's heart. He knew that he had already gone out and wept bitterly over the matter. He knew what a sense of shame would be upon him and how much courage it would mean for him to think at all of meeting the Master whom he had denied.

Surely it was on account of this sympathy for St. Peter and this appreciation of the tendency he would have to become entirely discouraged that led our Lord to mention St. Peter first amongst the Apostles on the morning of His resurrection, saying to Mary, to whom He first appeared, "Go and tell My disciples, and Peter"—don't let Peter think that he is an outcast. Let him know that I think of him and love him and sympathize with him and have forgiven him, because I know he did it under stress.

We Should Copy the Master's Methods.

And if our Lord and Master has set us such an example of benevolence and forgiveness without request, how are we learning this lesson? To what extent do we forgive others their trespasses and to what extent do we go more than half way to let them know that we harbor no resentful feelings towards them? To what extent do we send them word that we think of them kindly, generously? And when the appropriate time comes and it is proper for something to be said, can we not take a lesson from the Redeemer's loving forbearance and gentleness in His merely asking the erring one if he had a proper kind of love, and when he confesses special love, then to ask him if he were sure that he had the special love?

No doubt our success as the Master's servants in feeding the brethren, the flock, and helping instead of hindering them, will be in proportion as we remember and copy His style and methods. So, then, while feeding His flock, let us have continually before us the great Shepherd's example of how the flock should be dealt with.

WAS HE A FAILURE?

"He kept his soul unspotted
As he went upon his way,
And he tried to do some service
For God's people day by day;
He had time to cheer the doubter
Who complained that hope was dead;
He had time to help the cripple
When the way was rough ahead;
He had time to guard the orphan, and
one day, well satisfied
With the talents God had given him, he
closed his eyes and died.

"He had time to see the beauty
That the Lord spread all around;
He had time to hear the music
In the shells the children found;
He had time to keep repeating
As he bravely worked away:
'It is splendid to be living
In the splendid world today!'
But the crowds—the crowds that hurry
After golden prizes—said
That he never had succeeded,
When the clods lay o'er his head—
He had dreamed—'He was a failure,'
they compassionately sighed,
For the man had little money in his
pockets when he died."

BEYOND THE GRAVE

AND WHEN THEY HEARD OF THE RESURRECTION OF THE DEAD

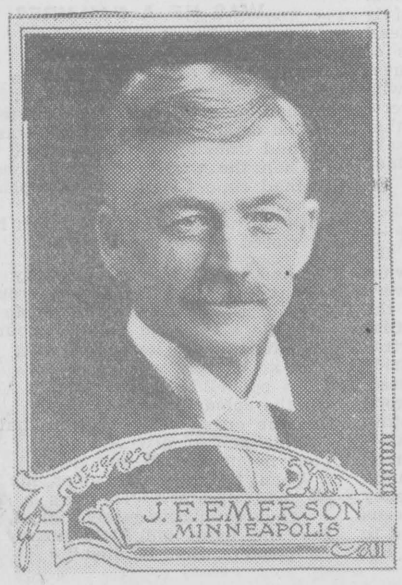
·SOME·MOCKED·

Acts. 17:32; I Cor. 15:16-17.

"LAZARUS COME FORTH"

JOHN 11:43.

·FREE·LECTURE·



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Religious and Scientific Gleanings

PRESBYTERIAN MINISTERIAL UNBELIEF.

The New York Presbytery not long since licensed Rev. N. M. Thomas to preach the Gospel as a representative of the Presbyterian denomination. The vote granting the license was thirty-four against ten who protested—and the ten are not active Pastors in charge of Churches. The mental attitude of the Presbyterian Ministers of the New York Presbytery is, therefore, reflected in the faith of Rev. Thomas, which may be judged from the following items of protest:

"He did not accept the authority of Holy Scripture as the only infallible rule of faith and practise as sufficient to finally determine his faith. This appeared in his repeated refusals to affirm his faith in the Virgin birth of Christ, the raising of Lazarus from the dead and the raising of Christ's own body from the grave.

"Second, in answer to questions, he twice declared his readiness to lead a congregation in the repetition of the Apostles' Creed, including the phrase 'born of the Virgin Mary,' which he had told the Presbytery that he really did not believe."

From this it appears that it is no longer Presbyterian doctrine in New York that we have a sinless Saviour—"holy, harmless, undefiled, separate from sinners." (Heb. 7:26.) Indeed, it is safe to assume that these ministers are Higher Critics, who have no use for the Bible, and do not believe in Jesus as a Saviour, because they have abandoned the theory that man fell from God's image and likeness and needs to be redeemed. They have probably all accepted the Evolution theory that Father Adam sprang from a monkey, and that his race has been doing nobly since and needs no Redeemer. They would probably acknowledge Jesus as a noble sample of manhood for His time, but not up to our day and standards, which are to be sought, rather, amongst college professors.

Is it any wonder that Christian character, unsupported by a message recognized as Divine and upheld merely by expediency, is crumbling everywhere? What will the end be? The majority of Presbyterians will follow their leaders and soon Christendom **en masse** will be without God and without hope. Faith in a nature god and in laws of nature can have no such influence upon heart and life as has faith in a personal God, a personal Redeemer, a personal salvation and an inspired Bible.

Thank God that the terrible confusion and anarchy which the Scriptures show to be imminent will be speedily followed by the inauguration of the Kingdom of God's dear Son, a reign of righteousness backed by power Divine, as well as by Love and Justice. In that strenuous hour nature as a god will not succor and faith in the Nature-God will not comfort. But evidently, as the Scriptures show, all the "blind eyes" will be opened; all the "deaf ears" will be unstopped; and the wisdom of man, in contrast with the wisdom of God, will be manifested as foolishness.

INCIPIENT AGNOSTICS.

The Methodist Recorder notes the lament of Rev. Thomas Payne, D.D., respecting the mischief wrought by the theory of Evolution, especially among the young, and of the teaching of other false doctrines in Sunday schools and Bible classes and from many pulpits, as well as by professors in schools and colleges:

"He asserts that owing to this many young men have given up their reading of the Bible and other books of a religious nature, and gives instances in which young people from Christian families have come home from schools and colleges of this description incipient Agnostics. His avowed object is to help such by leading them back to faith in God and confidence in His Word. He charges the theory of Evolution with being the chief cause of most of the erroneous teaching of the time; and to its unquestioned acceptance and hasty application he traces the mischief that he laments."

WHAT IS THE SOUL?

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FALSE THEORIES OF GOD'S PLAN

*"And the angel sware * * * that the time should be no longer [delayed]."*—REV. 10:6, 7.

OUR text, with other Scriptural statements respecting the end of the world (for instance, St. Peter's statement, "The heavens being on fire shall be dissolved"), have led Christians in general to accept the theory that God has decreed that shortly, or at some time, our earth is to be burned. The early Church expected and prayed for the Second Coming of Messiah, to establish the Kingdom of righteousness, to overthrow sin and to release mankind from its bondage and weakness and from the power of death, and thus to bless the whole earth, restoring all things to the glorious condition represented in miniature in Eden: man in perfection, with a Paradise home.—Acts 3:19-21.

But as centuries passed without the manifestation of Messiah's Kingdom, those expectations yielded to another suggestion, namely, that Jesus had not meant what had been understood, but meant that the Church should convert the world, under His supervision, during a period of a thousand years, and that then He would come and give their work His stamp of approval and wind things up by taking all the saintly to heaven, setting fire to the earth to entirely consume it.

Catholics and Protestants Confused.

Both Catholics and Protestants have been operating in harmony with this erroneous thought. Catholics claim that the Kingdom of Messiah was set up long ago and that the popes and cardinals are representatives of Jesus and the Church. They claim that the Pope is Christ's Vice-gerent—that is to say, He reigns instead of Christ, as His representative. They claim that "the thousand years" is already in the past, since 1799, and that we are now in the "little season" mentioned in Revelation 20:3, in which Satan was to be loosed, at the close of the thousand years.

Many of them understand that Protestanism in general, and, particularly, Socialism and Free Masonry, are organizations of Satan, which will soon be destroyed in the burning up of the world.

Protestants are also much confused on the subject. They claim that we are in the reign of Messiah, but they are not sure when it began or when it will end. Before Luther's day the Catholic view prevailed. but according to Luther's preaching the Papal claims were false, and later the Papal system was branded as Antichrist. Since then Protestants are in confusion. Some recognize the Church of England and its kingly head as God's Kingdom in the earth, but they admit that it has not yet conquered the earth, nor is God's will done as in heaven, even in the British Isles. The Church of Russia makes a similar claim to being the Kingdom of God, and honors the Czar as the reigning representative of Messiah. Emperor William of Germany also has on his coins the legend that he is reigning "by the grace of God"—that his kingdom is a part of Messiah's Kingdom.

But all these theories Catholics and Protestants are now ignoring. In the light of our day none dare preach such theories. With present-day enlightenment it seems foolish to declare that the various kingdoms of Europe are Messiah's Kingdom, and that they are establishing a reign of righteousness. The costly preparations for war made by these very nations discredit entirely the claim that they are parts of Messiah's great Kingdom of righteousness and peace.

All denominations engaged in missionary work are professing the thought that soon the world will be converted; that the Second Coming of Christ will then take place, and then will come the consummation, and the burning of the world. How strange, how illogical! The heathen, according to reliable government statistics, are twice as numerous today as they were a century ago. Six hundred millions there were then; there are twelve hundred millions now. How long would it require, at this rate, to convert the world? And if the heathen were converted to the same condition of civilization enjoyed in Europe and America, could we claim then that God's will was done on earth as it is done in heaven? Assuredly not.

Thank God, the Second Coming of Messiah will not delay until the world is converted and God's will fully done and the plan of salvation ended. Quite to the contrary: His coming is for the very purpose of bringing all things into subjection to the Father's will. He comes that He may reign as King of kings and Lord of lords, in association with His Church. He will not reign through a representative or vice-gerent, but personally, and "unto **Him** every knee shall bow and every tongue confess" to the glory of God. In His day the righteous shall flourish, and the evil-doers shall be cut off. The faithful Church, sharing in her Lord's resurrection, the First Resurrection, to glory, honor and immortality, will be His associate kings and priests, to reign for a thousand years.—Revelation 20:6.

Fire Symbolical of Destruction.

Let us examine some texts which seem to teach that our earth will be destroyed by fire, and note that they are symbolical. "Fire" is frequently used in the Scriptures as a symbol of destruction. Thus the Church is exhorted to mortify or kill the fleshly nature, and is told that the fiery trials of life will assist them in this work. The opposition of enemies is to be destroyed by works of mercy and kindness, which, figuratively, will be "coals of fire upon their heads." St. Peter mentions special trials and tribulations coming upon the Church, designed to purify her—purge out and destroy the dross. He says: "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you."—1 Peter 4:12.

St. Paul refers to special trials upon the Church in the end of the Gospel Age, which will consume false doctrines, human traditions, etc., and all false faith, but which will leave unscathed the true Faith and true characters. He says: "If any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the Day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire."—1 Corinthians 3:12-15.

These various Scriptures do not prove that the world could not be destroyed by fire in a literal way, but they do prove that "fire" is very frequently mentioned in the Bible in a figurative or symbolical manner. We might multiply the instances: "Our God is a consuming fire"—as regards everything contrary to righteousness; the symbolical "lake of fire," in the book of Revelation, is explained to signify the Second Death, utter destruction, without hope of recovery.

World Burning Unscriptural.

The supposition that the earth will be destroyed by fire, either soon or ever, would be contrary to the statement that "the earth abideth forever," and the declaration that God formed it not in vain, but formed it to be inhabited. (Isaiah 45:18.) One of the very strong passages which seems to teach that the earth will be devoured by fire is found in Zephaniah 3:8: "Wait ye upon Me, saith the Lord, until that Day that I rise up to the prey, for My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger; for the whole earth shall be devoured with the fire of My jealousy"—anger.

That the fire of God's anger which will come upon the world will not destroy the physical earth, with all its inhabitants, but will destroy the evil of present institutions, is shown by the succeeding sentence, which declares: "Then will I turn to the people a pure Message, that they may all call upon the name of the Lord to serve Him with one consent." If the fire of this text were literal, the earth and its people would be no more; but as symbolical fire it is perceived that it is a burning against unrighteousness, iniquity, sin, the overthrow of all institutions of evil, and the awakening of mankind and preparing them to hear the Voice of God, the language of the Truth, the Divine Message.

What we have seen prepares us for the somewhat more difficult statement of St. Peter: "The Day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. * * * The heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to His promise, look for a New Heavens and a New Earth, wherein dwelleth righteousness." (2 Peter 3:10-13.) To harmonize these words of St. Peter with other Bible statements, we must consider the "fire" here mentioned to be symbolical. Not only the earth is to be consumed, but the heavens also. The "heavens" will take fire first and be dissolved.

What heavens shall we suppose are here referred to?—not the literal, starry heavens, nor even our atmospheric heavens, nor yet the heaven of Divine Presence and glory. The church systems, the ecclesiastical powers, are symbolically referred to as the "heavens," at the present time, supervising and overruling the temporal and social arrangements which are represented by the "earth." The "earth" represents organized society, as in contrast with the "sea," which symbolically represents disorganized society, the uncivilized and all who are rebellious against governments. When the "heavens" [ecclesiastical powers] of the present time shall be "dissolved," it will be with a great noise, with great confusion, commotion. Ecclesiastical institutions of the present time are in a very troubled condition, though they are in no danger of immediate collapse. The principal outcry is that few attend church services, and that the collections are small.

St. Peter's words indicate a crisis in ecclesiastical affairs still future. The Scriptures show us that a great Federation is seemingly bringing Ecclesiasticism into greater power than it has exercised in years. Other intimations of Scripture lead us to expect that that federative organization will attempt a rigid control of the world through affiliation with political and civil power, and that a considerable measure of success will lead to intoxication on the subject and an attempt to take away the liberties of the people entirely, the result of which will be a great explosion, or a great "earthquake," in the symbolical language of Scripture. It will be then that the "heavens" will take fire and be consumed with a great noise, commotion, disaster, etc. And the commotion will include the social order. The elements will melt with the intensity of the heat, the strife, which will then be engendered. The elements of society are those mutual advantages and assistances of good people, upon which the stability of government rests.

The Bible clearly intimates that the condition of affairs symbolized by the melting of society and the disintegrating of its elements in the great heat of strife at that time will be the result of superstition and fear. The end will be anarchy, or as the Bible declares, "Every man's hand will be against his neighbor." Selfishness will be the predominating, ruling principle.

The Symbolic Fire Useful.

The question arises, Why should God permit the fall of our Christian systems, which certainly have done much that is morally assistful to the world? And why should He permit the overthrow of the present order of things, which certainly is much more advantageous than anarchy and disorder? The Bible answer is that God is not forcing this issue, but is merely allowing mankind to work out these results. The trouble and disaster will come as the natural result of ignoring the principles of Divine Law. Ecclesiasticism is unauthorized to claim that it is God's Kingdom, invested with Divine power and authority to rule the world. This fallacious claim and the attempt to enforce it will bring upon it the "fire" which will consume.

The world, neglectful of the Golden Rule, and obeying the false standard that "might makes right," will overthrow society by precipitating a conflict between the two great parties—the capitalists, trusts, kings and princes on the one hand, and labor unions and the masses on the other hand. Each will feel that a death struggle has been reached and that the battle must be fought. Each will feel unwarrantedly self-confident of victory. According to the Bible, the result will be the complete wreck of our

(*Continued on 2d page, 2d column.*)

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CONSCIENCE IN ACCUSATION.

It is a fact that in their offensive tactics many of our public men are deficient either in conscience or in manner, or in both. They make charges against their opponents recklessly. They say things which they cannot prove and which it is only charitable to their intellectual standing to assume they do not believe.

It seems to be the idea that if you throw enough mud some of it will stick, and none of it will spatter yourself; that if you throw enough clubs some will land, and none return, boomerang fashion, on your own head.

We say this notion is wrong. We believe that men who are careless in their words are equally careless in their acts. **The man who, without justification, calls another "a rogue," is the man who will bear watching, for too often he credits the other man with the same motives that control himself,** and assumes that the other man has done what, with the same opportunities, he would do himself.

Bearing false witness, however, is more than an unfavorable symptom. It is itself an offense almost equal—in the scales of eternal justice probably held entirely equal—to the offense charged.

The habit is not even good politics. It goes against average human nature, which is sportsmanlike and fair; and even the brutalized atmosphere of the ringside instinctively hisses the foul blow. What does it profit one to exhibit himself as a man eager to win, regardless of everything else? There is real chivalry in human nature. Every manifestation of it has a universal response. Why should it be considered bad politics?

Maybe we are wrong, but our theory is that conscienceless accusation derives as much from ignorance as from malice. Many public men conduct campaigns on personalities because they have not qualified to conduct them on issues. It is easier to accuse, to clamor, to rail, than it is to get clear to the bottom of a political or economic issue, understand it yourself, and then so present it that others can understand it.

The most sobering thing in the world is adequate knowledge of a subject, an appraisal of it from all sides. Those who achieve this knowledge necessarily speak words of truth and soberness. They have neither the inclination nor the time to utter anything else.—N. Y. Evening Mail.

* * *

The lack of conscientiousness noted by the Mail amongst politicians seems equally noticeable amongst theologians and others who, in professing the name of Christ, imply that they respect the standards of God's Word, while their words and conduct give the lie to their professions.

CONDEMNS SOCIALISTS.

The German Chancellor is quoted as using the following language: "The revolutionary character of the Socialist Party becomes more pronounced and brutal in its character. Dr. Carl Liebknecht, a Social-Democrat of the Prussian Diet, in an address delivered in the United States, said that the conditions in Germany were such as might cause the German Crown to be blown away in a single night, just as was the case with Portugal. Our nation must have a clear answer to expressions of such character. The Socialists and all those teaching the masses that prosperity can come to them only after the overthrow of the present form of government, are responsible when the masses draw practical conclusions from such teachings. For this reason I hold the Socialists responsible for the excesses that were recently committed and the strife in Moabit, Berlin, and elsewhere. 'Whoever sows wind will reap a whirlwind.'"

KAISER SEES MONARCHISM'S END.

"My son will be the last of the emperors. That is why I am bringing him up as I was brought up—under firm discipline. He must be a credit to the house of Hohenzollern and to the thrones that, after his, will cease to be."

Emperor William thus expressed himself to the historian, Karl von Kroon, in a recent talk following his inspection of the Berlin School of History and Literature. His majesty predicted that the end of monarchism is in sight. "All the world will be republican within 50 years," he said. "Germany will be the last of the empires. It is inevitable."—Schenectady (N. Y.) Union-Star.

WHERE ARE THE DEAD?
This article was published in Vol. I, No. 3. The great demand for copies of it has been remarkable. A sample copy will be mailed to any one free. Address, Bible Society, 17 Hicks Street, Brooklyn, N. Y.

(*Continued from 1st page, 4th column.*)
present society symbolically pictured as "fire."

But the Lord through the Prophet Zephaniah points out that, following this time of "fire" and trouble, will come a blessing to the earth. So also He declares through St. Peter, that following the symbolic fire, will come "a New Heaven" and a new earthly condition, the basic principle of which will be righteousness; and the Prophet Zephaniah says that then God's Message, in its purity, shall reach the people. Both statements are true. On the ruins of our present civilization, when mankind will be sick at heart with the failure of what they had considered to be the Brain Age, they will look to the Lord, to whom they should have looked sooner. They will perceive the coming reign of righteousness and will say, "Lo, this is our God, we have waited for Him and He will deliver us." (Isaiah 25:9.) Then the Prophet declares, "The desire of all nations shall come."—Haggai 2:7.

All nations are desiring blessing, prosperity, and God desires that all shall have these very favors, and they will be obtainable through Messiah's Kingdom. Then the blessing of mankind will begin. The Messianic Kingdom, invisible but All-Powerful, will be thoroughly manifest in its dealings and its righteous judgments will have control. The blessing will come through Israel, extending to and including "all the families of the How grand the thought that the New Heavens will be the new ecclesiastical powers—the glorified Church—Christ and His Bride in glory and power! The New Earth mentioned by the Apostle will be the new organization of human society, along the lines of righteousness—the Golden Rule.

We have not forgotten our text. What we have said is in line with it. It requires the addition of one word to make its meaning clear. The Mystery of God, which has been kept secret from the foundation of the world, shall be finished, completed, no longer a mystery. "And the angel sware * * * that the time should be no longer [delayed]." (Revelation 10:6, 7.) This has no reference to the end of time; time can never end. Other Scriptures show that we are living very near the finish, the completion of the Church, which is the "Mystery." (Ephesians 3:3-6; 5:32.) With the completion of the Church (the "Mystery") will begin the fulfilment of all the glorious promises of the Bible respecting the lifting of the curse from the earth, and the Divine blessing upon all earthly things.

CHRIST DIED FOR SINNERS

*"Moreover, brethren, I declare unto you the Gospel which I preached unto you * * * how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day."*— 1 CORINTHIANS 15:1-4.

SO complete a statement of the Gospel in so few words is wonderful. Without inspiration St. Paul, like the rest of us, would have said more—would have said too much. Let us analyze the text and see what it contains.

First of all, it teaches that we are sinners and that our sins are beyond our own power to wash away or eradicate. This is a fundamental, important matter. Failure to realize that we are imperfect, born in sin, "shapen in iniquity," has hindered many from seeing the necessity for a Redeemer, and therefore from accepting Jesus as their Saviour. To say that we are sinners implies a time when righteousness prevailed in our ancestry. We do not speak of brutes as sinners, because the Scriptures say that "sin is transgression of the Law," and God would not give a law to a brute, which could not comprehend that law. Similarly the perfection of our first parents was implied in this term, because God would not give a law to a being not sufficiently intelligent and capable of keeping that law. Thus this very simple statement, we are sinners, implies the thought of a fall, just as the Bible declares,

"Christ Died For Our Sins."

For Christ to die for our sins implies that our sins had a death penalty attached to them. This again implies that at the time that death penalty was imposed it was a just one, because a just God would not punish unjustly. The God would not punish unjustly. The degree of intelligence on the part of the sinner and that he was in a condition in which he would not have needed to die if he had not sinned.

This statement, "that Christ died for our sins," further implies that Christ was not of the fallen race, for had He been a sinner, how could He have died for sinners—how could His death have been of any profit or advantage to them? Thus our text teaches that Jesus was indeed "the Lamb of God which taketh away the sin of the world," that God sent His Only Begotten Son into the world that we might not perish but have everlasting life. The whole force and import of this text is that human salvation is secured by the death of Christ and His resurrection. Were we not sinners and dying we would have needed no one to die for us. Were it not to rescue us from sin and from death God would not have sent His Son.

The Death Penalty Stated.

Here let us notice the force of the word **death** in our text. It did not mean life in torment to our Redeemer, for the Scriptures bear clear testimony, not only that He died, but that He arose from the dead on the third day. And the Scriptures declare that He was not alive anywhere during those three days. This contradicts the thought of some who claim that He was the Heavenly Father Himself and could not die—that He merely got out of the body on the cross and let the body die and afterwards pretended that He had died, when He said, "I am He that liveth, and was dead, and behold, I am alive forevermore."—Revelations 1:18.

We have a genuine Redemption, a real Sacrifice, and the Redeemer is yet to become the Great Deliverer of the world, whose deliverance from death by resurrection cost the Redeemer His life. As by a man came death, by the Man Christ Jesus comes the resurrection of the dead; "for as all in Adam die, even so all in Christ shall be made alive—every man in his own order."—1 Corinthians 15:21-23.

He Arose the Third Day.

Great importance attaches to the fact that the One who died for our sins did not remain dead. He descended into Hell—Sheol, Hades, the tomb—but His soul was not left there, as the Scriptures declare. God the Father raised him from the dead on the third day. The importance of Christ's resurrection is manyfold. It shows that He did not die a sinner, but, on the contrary, maintained His relationship with the Father—"holy, harmless, undefiled, separate from sinners." It shows that He kept the Law; otherwise He would have remained dead like the remainder of the Jews.

More than this, the fact that He was raised from the dead to a higher nature, a spirit being, "partaker of the Divine nature," proves that His sacrificial death was very pleasing and acceptable in the Father's sight; hence His high reward. And all this proves that the Heavenly Father's great promise to Abraham is in process of fulfilment. Our Lord's resurrection to the plane of glory demonstrates to us the greatness of this Seed of Abraham, and His preparation for the great work foretold—the blessing of all the families of the earth.

From this viewpoint we see the importance of His death and of His resurrection, co-related. The death was necessary as man's Redemption price. His exaltation to power and great glory was necessary for man's deliverance from sin and death. Here we have, then, the Gospel which St. Paul received and which he, in turn, dispensed—the true Gospel of which he was not ashamed. As he wrote to the brethren at Rome, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth—to the Jew first and also to the Greek."

Gospel in a Nut-Shell.

As a great oak may be said to be in an acorn, so the great Gospel Message may be said to be in our text, as St. Paul declares. Every time we look at it, it seems a little larger and a little more beautiful than before. We can almost see it grow—not that the Gospel is growing, for it is the same that God purposed in Himself before the foundation of the world. It is our appreciation of the Gospel that grows, in proportion as we grow in grace and in the knowledge of the Divine Plan and in the Spirit of our Lord; for without His Spirit, the Holy Spirit, to enlighten our understanding and to enable us to appreciate the testimonies of the Word, we would not be able to comprehend "the deep things of God."

How plainly the Apostle states this, saying, "The natural man receiveth not the things of the Spirit of God * * * neither can he know them, because they are spiritually discerned; * * * but God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God."—1 Cor. 2:14-10.

We have merely seen the root of the Gospel as it centers in the promise made to Abraham and in the redemptive work accomplished by our Saviour. In Romans 11:16-24 St. Paul uses the illustration of an olive tree, and declares the branches of the tree to be the members of the Body of Christ, which is the Church. From these branches will come abundant fruitage by and by, of "olive oil" for the light of the World.

St. Paul points out that the natural Israelites were the natural branches and that the Jews therefore had the first right, privilege and opportunity of becoming the members of the Body of Christ, the Church. As a matter of fact, all privilege and opportunity was excluded from the Gentiles until Israel's time of favor was complete—three and a half years after the cross.

During those years the Lord's providence so blessed the Jews that they were all brought in contact with the Truth under most favorable conditions. We remember that thousands were converted and blessed at Pentecost and other thousands a little later on. We may be sure that every worthy branch in that tree was accepted of the Lord—every "Israelite indeed in whom was no guile." St. Paul tells us that then the unbelieving Jews, the natural branches, were all broken off, separated from the Divine favor in which they had previously been. Then began the work of calling, preparing and engrafting Gentiles, whom the Apostle represents as of a wild olive tree.

This work of engrafting the Gentiles into the Jewish stock and making them fellow-heirs with the Jews of the original Divine promise made to Abraham has progressed for now nearly nineteen centuries. This is the same Gospel, because it all springs from the same gracious promise. It was "good tidings" when as a message it was given to Abraham. Its value was intensified when God made oath to its certainty of fulfilment. The fulfilment began in Jesus, continued through the Jewish disciples, and now has accumulated a considerable number of the Gentiles—probably the foreordained number is completed. When the Elect number shall have been tested and proven and shall have been accepted in the resurrection change and passed beyond the veil—then this most wonderful feature of the Gospel will have been accomplished.

Jewish Share of Gospel.

The completion of Spiritual Israel will be followed by the establishment of Messiah's Kingdom and the beginning of the blessing of all the families of the earth. We are to distinguish here between the Church and the families of the earth, for the Church in their consecration and acceptance of the Lord and begetting of the Holy Spirit become members of the new nation. They are no longer humans. As St. Paul declares, "Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you." (Romans 8:9.) The Church not only receives eternal life, but that life is on a higher plane—as spirit beings. Theirs will be glory, honor and immortality, in joint-heirship with their Lord.

Amongst the families of the earth to be blessed by Messiah's Kingdom the first place will be given to Natural Israel. In all things the Jew was to have pre-eminence, for this is the Divine arrangement. As the Jews got the opportunity of becoming members of the Body of Christ before it was offered to the Gentiles, so Fleshly Israel will be the first nation to be granted the opportunities and blessings of Restitution to human perfection under Messiah's Kingdom.

Provision has already been made for this. Abraham, Isaac and Jacob and all the Prophets of old have the testimony that they pleased God and that they are to have a better resurrection than the ordinary. They cannot be members of the Bride of Christ, nor sharers in the spiritual privileges and the Heavenly Kingdom. They lived before the High Calling, before the Heavenly Calling was opened. Jesus was the Captain, Leader and Forerunner in this, and His jointheirs all follow Him. None of them preceded Him.

"Princes in All the Earth."

But the Messianic Kingdom, itself spiritual, will need earthly Representatives, and they are provided for in those Ancient Worthies. Their testing having been completed, they will be raised perfect human beings, as Adam was in his perfection, and Jesus in His, while on earth. Their superior powers of mind and body will soon grasp all the wonderful things which Divine providence has arranged for since their day, and they will be quite masters of the situation. Naturally, perfect men will be Princes amongst imperfect ones. But these will hold the title from the Great Messiah. This is prophetically stated: "Instead of Thy fathers shall be Thy children, whom Thou (Messiah) shalt make Princes in all the earth."—Psalm 45:16.

Assuredly the new order of things will appeal to the Jew first. His lessons under the Law will make him specially amenable to the new condition of things, for during that thousand years all mankind will be judged, not according to

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* * *

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their faith entirely, but specially according to their works. Faith will be easy when knowledge will be so complete and so general. Good works will be gradually more and more possible as they shall be blessed and restored to perfection under the Kingdom arrangements.

The Scriptures intimate that the world at that time will be in a dejected condition. The great "Time of Trouble" with which Messiah's Kingdom will be inaugurated will cut a deep swath in earthly hopes and ambitions, and all nations will be in the condition to desire the Messianic Government, and then, "The desire of all nations shall come." —Haggai 2:7.

"Come, Let Us Go Up."

The Scriptures prophetically foretell that as the Divine blessings of Messiah's Kingdom go more and more to Israelites, other nations will take note of this and be inclined to entreat a share of the Divine favors, saying, "Come, let us go up to the mountain (Kingdom) of the Lord's house; He will teach us of His ways and we will walk in His paths." The whole world, every nation, people, kindred, tongue, needs just the blessings of healing and life eternal which the Messianic Kingdom is to offer them. And the terms will not be impossible, but quite the reverse. Messiah is to be, not only a Great King to rule, but also a Great Priest—and the Church with Him is promised to be a Royal Priesthood.

However, God will not accept any other nation than Israel. All of His blessings are to go to the Seed of Abraham. And as Abraham's Seed spiritual in the resurrection becomes "as the stars of heaven," so his Seed natural will increase to fill the whole earth, and are compared to "the sand of the seashore." Nor will this be an arbitrary matter. It means the greatest good to all. Note that the first members of Spiritual Israel came from Natural Israel, and that the Gentiles were grafted in.

Similarly the first fruits of the world will be Natural Israel, but all nations will have the privilege and opportunity of being engrafted into and becoming members of Israel—much after the same manner that people of all nationalities coming to the United States may enjoy citizenship here under certain Covenant conditions. The New Covenant conditions inaugurated with Israel (Jeremiah 31:31-34) will thus be open to all mankind, because all will be permitted to become members of Israel. Thus, as the Scriptures prophesy, Abraham eventually will be "a father of many nations." —Romans 4:17.

Eventually, all the willing and obedient will be glad to enter into this New Covenant relationship with God through Christ and to be counted members of "the seed of Abraham." Eventually, all others will be destroyed in the Second Death, so that then all the earth will be blessed as Abraham's seed. Here we have the Gospel in its fulness, expanded from the original promise made to Abraham, and taking in all the features of Divine grace and mercy and eventuating in the most wonderful blessings possible for the human mind to imagine! And all this centers in the work of Jesus, in His death for our sins and in His resurrection for our deliverance and the execution of the Gospel Program. Thanks be unto God for His unspeakable gift! Hallelujah, what a Gospel! Hallelujah, what a Saviour! Hallelujah, what a God!

GENTLE REPROOF MOST EFFECTIVE

"Simon, son of Jonas, lovest thou Me more than these?"—JOHN 21:15-17.

THE context shows that these words were addressed by the Redeemer to St. Peter on the occasion of His third manifestation to His disciples after His resurrection. This was presumably three or four weeks after the Master's resurrection from the dead. His manifestations to the women on the morning of His resurrection and His later manifestation to the two as they went to Emmaus are evidently not counted, but the manifestation the same evening in the upper room, when all the disciples except Thomas and Judas were present, is counted the first. And the manifestation a week later, Thomas being present, is counted the second.

The delay in giving this third manifestation was evidently for the purpose of testing the faith of the Apostles and of leading them to reach a conclusion respecting their future course, which Jesus wished to correct. So far as we can understand the record at least two Sundays passed without any further manifestation of Jesus to His disciples, and then, giving up hope, they decided to return to the fishing business and did so. The journey to Galilee and the resumption of business presumably took another week.

During all those thirty days the mental attitude of all the Apostles and the other disciples can be better imagined than described. They were perplexed; they had indeed had evidences of the Master's resurrection; they had had the Scriptures called to their attention which proved that this was necessary and that God had previously so arranged. They had hoped for further conferences with Jesus and that He would have told them definitely what to do.

Instead, left to themselves, the disciples were thoroughly disheartened. They had left all to follow Him, to tell the people that He was the Son of God, the long-promised Messiah, and that He would soon set up His Kingdom, which would bring blessings, primarily to Israel and, secondarily, through Israel, to all the families of the earth in harmony with the Abrahamic Covenant. Now apparently all of these hopes were dashed, frustrated. How foolish they thought it would seem for them to try to convince the people that a man, crucified as a malefactor, as a blasphemer, was indeed the Messiah! How foolish it would seem to tell of His resurrection! They felt that they could do nothing else than abandon the ministry as a lost cause; and the resumption of the fishing business was the logical conclusion.

They Toiled All the Night.

Their first night was a discouraging one—they caught nothing. It looked indeed as though God was punishing them for the course they had taken in becoming disciples of Jesus—that everything was going wrong. But not so; they were merely being taught needed lessons.

In the morning they beheld a stranger on the shore who beckoned and shouted to know if they had any fish for sale. They replied, No, they had made no catch. The stranger suggested casting the net on the other side of the boat. And although the suggestion seemed a foolish one, having been so unsuccessful, yet they did so, and immediately the net was filled with fishes! It did not require long for them to learn the lesson. They knew, instinctively that the unknown stranger upon the shore was none **other** than their Master. They remembered a very similar experience at the time they were first called to leave their nets and to become fishers of men.

All interest had just centered in the fishing business, but now boats and fish and nets all lost their value in the estimation of these fishermen. Here was their risen Lord, for whose third appearance they had been waiting now nearly three weeks. Fearing that the Master would disappear, even before he could get to him, St. Peter plunged into the sea and swam ashore. To his surprise the stranger already had fish and had them cooked, and all were invited to join in the breakfast on the shores of Galilee.

The stranger had not the clothing by which they had known their Lord, neither did He have the marks of the nails in His hands and feet, that they might thus identify Him. This was a different manifestation. They knew Him as did those with whom He walked to Emmaus, who recognized Him in the blessing of the bread, and not by His features or clothing or wounds. They recognized that none other than He could have performed such a miracle. They did not ask who He was; they felt a restraint; as we read, "None of them durst ask who He was," but all knew that He was the Lord.

"Lovest Thou Me More?"

The stranger addressed St. Peter particularly, saying, "Lovest thou Me more than these"—these boats and nets, etc., pertaining to the fishing business? St. Peter answered, "Lord, Thou knowest that I affectionately love Thee." He used a word expressing fondness of love. Jesus replied, "Feed My lambs."

Then came the question a second time, "Simon, son of Jonas, lovest thou Me?" A great pressure was felt by St. Peter. Why did the Master so particularly question his love? Why should He put this question more to him than to the others? Was it because he had been the first of the disciples to suggest the resumption of the fishing business? Was he to blame for this? But he answered, "Lord, Thou knowest that I affectionately love Thee." Jesus this time replied, "Tend My sheep." For the third time Jesus said to St. Peter, "Simon, son of Jonas, **dost thou** affectionately love Me?" Here Jesus used the same word that St. Peter had used, as though He questioned the affection and depth of St. Peter's love. Ah! the third time must have sent the memory of St. Peter back to the scene in Caiaphas' Judgment Hall, when he denied his Master the third time, even with cursing. And now Jesus for the third time had asked him respecting his love and whether it was really a love of affection! St. Peter's choking reply was, "Lord, Thou knowest all things! Thou **knowest** that I affectionately love Thee!" The Lord's reply was, "Feed My sheep."

In harmony with these words of the Master to St. Peter the chief work of His followers has been to minister to the needs of the spirit-begotten **sheep.** It is in full harmony with this that St. Paul, addressing the Elders of Ephesus, counseled that they "feed the **flock of God,** which He had purchased with the blood of His own Son." There is a point here that perhaps is too frequently overlooked. If all of the Lord's followers could realize that the message to St. Peter is the same as comes to all of us, perhaps it would make a change in most of our preaching.

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Our Mistaken Methods.

Have not Christians in general overlooked this important lesson, namely, that the chief work of the ministers and under-shepherds of the Lord's flock during this Age is to **"feed the flock?"** Is it not true that comparatively **little** feeding is being done? On the contrary, the thought usually received by new converts is, Now you are saved; go, evangelize, and bring others to Christ—especially bring money, for with plenty of it we can convert the world. Work for Jesus by soliciting funds for church expenses, extension, etc., etc.

If the inquirer has thoughts or feelings is it not too often the case that his instructors know not how to answer them, but merely say, "Stop thinking, and go to work?" Alas, that this is so true! The **"lambs"** should be **fed** until they become **"sheep."** The **sheep** should be **tended,** cared for, guided, instructed, and the sheep should also be **fed** with the stronger meat than that which the lambs could appropriate. St. Paul gives this thought when on one occasion he urges his hearers to desire "the sincere milk of the Word that they may grow thereby."

But few seem to copy the great St. Paul in respect to their methods. Few seem to realize and apply to themselves the Master's words to St. Peter, "Feed **My lambs,"** and **"My sheep."** As a consequence, the Church of Christ is in a languishing condition. Many, sincere at heart, know not what they believe. Many would find it impossible to follow St. Peter's admonition, "Be ready to give a reason for the hope that is within you, with meekness and reverence."—1 Peter 3:15.

The Neglect of the Doctrines of Christ.

There are two reasons which have led up to the neglect of "the doctrines of Christ"—the teachings of the Bible. These two reasons fully explain why so many are telling new believers, Never mind the doctrines of Christ, but go out and convert somebody.

The first of these reasons is the erroneous thought which gained ascendency during the Dark Ages, namely, that from Pentecost until the Second Coming of Jesus is the time allotted by the Heavenly Father for the world's conversion, and that this is the commission which He gives to His people, and if the world be not converted the responsibility for their eternal torture will fall upon His people.

All of this is a mistake. Not a word of Scripture tells that the Church was commissioned to convert the world before the Second Coming of the Lord. Quite to the contrary, the Scriptures show that at the Lord's Second Coming the world will be unconverted. The Apocalypse particularly tells us that when the Lord at His Second Coming shall establish His Kingdom, the nations will be angry and Divine wrath will come upon them, thereby introducing the great "time of trouble" with which this Age is to end, according to the prophetic Word.

These testimonies do not signify that holiness will perish, nor that all of the Lord's people will be unfaithful, but they do signify that the world in general will not be the Lord's people, they will still be enemies, Gentiles, unconverted. Nor are we urging that the Church has nothing whatever to do with the world. Quite to the contrary: while she has not been given the mission of converting the world in the present Age—while that work remains for her to do in the coming Age in connection with the Lord and His Kingdom—nevertheless she was commissioned to do a work of **witnessing** in the present age.

The Church's witness was to be the telling of the Message of God's grace to those having an ear to hear, although they be but few. Secondarily, she was to witness to the world by her faithfulness to the principles of righteousness, and thus to show forth the praises of Him who called her "out of darkness into His marvelous light." But this witnessing was not in order to the converting of the world, but in order to gather out of the world the number necessary to complete the Divinely foreordained elect Bride of Christ.

The Second Reason.

As the first error was in respect to the world's conversion to the Lord, the second error was in respect to **what would happen to the world** if they were not converted to the Lord. When the erroneous idea gained credence that every one who does not accept the invitation and become a member of the Bride of Christ is to be eternally tormented, can we wonder that it led many good people to a frenzy of error respecting what should be done to save their families and neighbors and the heathen millions from a supposed eternity of torture?

It was because of this supposed urgency that those coming to a belief in Jesus were exhorted **not to stop to feed,** and to grow strong in the Lord and to study His Word, but to be moved by a frenzy of zeal to bring others to the Lord. This frenzy in turn led to most unreasonable teachings and practices which we are only now gradually getting rid of as we realize that a great mistake was made.

How strange that we did not stop to think of the absurdity of our position and how it misrepresented the Heavenly Father in a most detestable light! How strange that any should ever think that when the Heavenly Father sent out the call to those who have the hearing hear, to joint-heirship with Jesus Christ their Lord, He would consign to eternal torment any who would decline to accept the **admittedly stringent rules and conditions** appertaining to this "call"—the "narrow way" of the footsteps of Jesus —self-denial, etc.!

Well do the Scriptures assure us that the saints "wrestle not with flesh and blood merely," but rather "with wicked spirits in high positions" of influence. (Ephesians 6:12.) Well does the Apostle tell us that it is the god of this Age who hath blinded the minds of those who believe not. (2 Corinthians 4:4.) Well can we see how he put light for darkness and darkness for light during the Dark Ages.

Another Lesson We May Learn.

We must not leave out text without calling to memory a most wonderfully instructive lesson concerning the proper way to reprove and rebuke our brethren when the same is surely necessary. So far as the record shows, the three inquiries which our Lord made of St. Peter respecting his love for Him were the only rebukes ever given him as an offset or punishment for his shameful denial of the Master on the night in which He was betrayed.

Had many of us been in the Master's place we would have felt that it was necessary to make St. Peter very humbly apologize before we would have anything further to do with him. We would have been inclined to speak of his weakness, of his ingratitude, of how he knew better, etc., etc. Our sense of justice would in many instances have entirely overshadowed our sense of mercy and sympathy. But not so with the Master. He knew the loyalty of St. Peter's heart. He knew that he had already gone out and wept bitterly over the matter. He knew what a sense of shame would be upon him and how much courage it would mean for him to think at all of meeting the Master whom he had denied.

Surely it was on account of this sympathy for St. Peter and this appreciation of the tendency he would have to become entirely discouraged that led our Lord to mention St. Peter first amongst the Apostles on the morning of His resurrection, saying to Mary, to whom He first appeared, "Go and tell My disciples, and Peter"—don't let Peter think that he is an outcast. Let him know that I think of him and love him and sympathize with him and have forgiven him, because I know he did it under stress.

We Should Copy the Master's Methods.

And if our Lord and Master has set us such an example of benevolence and forgiveness without request, how are we learning this lesson? To what extent do we forgive others their trespasses and to what extent do we go more than half way to let them know that we harbor no resentful feelings towards them? To what extent do we send them word that we think of them kindly, generously? And when the appropriate time comes and it is proper for something to be said, can we not take a lesson from the Redeemer's loving forbearance and gentleness in His merely asking the erring one if he had a proper kind of love, and when he confesses special love, then to ask him if he were **sure** that he had the **special love?**

No doubt our success as the Master's servants in feeding the brethren, the flock, and helping instead of hindering them, will be in proportion as we remember and copy His style and methods. So, then, while feeding His flock, let us have continually before us the great Shepherd's example of how the flock should be dealt with.

WAS HE A FAILURE?

"He kept his soul unspotted
As he went upon his way,
And he tried to do some service
For God's people day by day;
He had time to cheer the doubter
Who complained that hope was **dead;**
He had time to help the cripple
When the way was rough ahead;
He had time to guard the orphan, **and**
one day, well satisfied
With the talents God had given him, **he**
closed his eyes and died.

"He had time to see the beauty
That the Lord spread all around;
He had time to hear the music
In the shells the children found;
He had time to keep repeating
As he bravely worked away:
'It is splendid to be living
In the splendid world today!'
But the crowds—the crowds that **hurry**
After golden prizes—said
That he never had succeeded,
When the clods lay o'er his **head**—
He had dreamed—'He was a failure,'
they compassionately sighed,
For the man had little money in **his**
pockets when he died."

FIERY EXPERIENCES NECESSARY

"Saved so as by fire."— 1 CORINTHIANS 3:15.

WHILE we cannot accept the Catholic Purgatory as Biblical, we do find certain threads of Bible truth in the purgatorial theory. We can even fancy how those Bible truths gradually became distorted during the many centuries styled "The Dark Ages."

During that time, not only were the common people illiterate, but printing had not been invented, and Bibles were costly. That was the period during which Councils of bishops from time to time met and decided for the people what should and what should not be believed. In other words, they formulated the creeds. We do not question the sincerity of those spiritual leaders of the darker days, but we do challenge their conclusions and, comparing them with the Bible now in the hands of the masses, we know, accepting the Bible as true, that we must necessarily condemn many of their conclusions as false, and when we speak of the Bible, we include the Catholic as well as the Protestant translations of it in various languages.

The Voice of the Church.

Many, both Catholics and Protestants, tell us that we should receive the message of Councils—the creeds which they formulated—as of equal inspiration with the Bible because, say they, these Councils were composed of bishops of the Church and, under the law of Apostolic succession, these bishops had equal authority with and Divine inspiration equal to the twelve Apostles. Hence the theory says that if any conflict exists between the Bible and the creeds the latter should have the greater weight in our minds, as being a later production.

From this we dissent, and are glad to note that we are in better accord with the views of the present Pope, Pius X., whose recent proclamation urges upon all Catholics loyalty to the Bible and its study. If all Christians, Catholics as well as Protestants, would accept this suggestion, we believe that the resultant untrammeled study would soon bring to Christendom in general the one unity and harmony which all desire and are striving for.

Whatever the Pope may have once believed respecting the doctrine of Apostolic succession, and the equal inspiration of the bishops of today with the twelve Apostles appointed by our Lord, he sees that the people have not full confidence that the living bishops are inspired to the degree of infallibility, as were the twelve Apostles. And we would say that to our understanding this is the right thought. The Scriptures everywhere recognize the twelve Apostles of the Lamb—no more, no less. They recognize the fall of one of these, and that another took his place—St. Paul. But there were to be no more additions.

The choice of Matthias by the Apostles, before they themselves received the Holy Spirit, was invalid and without authority. Jesus, in His last message to the Church, pictured her as a "woman," having "a crown of twelve stars." And again He symbolically represents her future glory as the New Jerusalem with but twelve foundation stones, and in those the names of the twelve Apostles of the Lamb—no more.

The more thoroughly this Scriptural fact is discerned the more surely will God's people turn reverently to the inspired words and interpretations of the Divinely appointed Twelve, respecting whose teachings Jesus said, "Whatsoever ye shall bind on earth (as necessary, obligatory) shall be the same that are bound in heaven. And whatsoever ye shall loose on earth (as not necessary) shall be the same that are loosed in heaven." No other teachers in the world's history were so thoroughly set apart to be the oracles of God; and their testimony is one—harmonious.

Not Present But Future.

We remarked a moment ago that there is a thread of truth in the doctrine of purgatory. That thread connects up with our text. Indeed, our Catholic friends acknowledge that there is no positive statement in the Bible respecting purgatory; they merely infer it from certain texts, which do not use the word, and our text, which says, "Saved so as by fire." This is one of their strong texts supporting the theory of purgatory. It certainly does imply that fiery experiences of some kind will come to some of God's people, and that these will be designed to have a purging effect.

Nothing in the text, however, gives a single suggestion to the effect that such purgatorial trials are now in operation. On the contrary, the Apostle points down to the future, saying, "The fire of that Day shall try every man's work of what sort it is." Those who have built with the wood, hay and stubble, even though upon the good foundation of Christ's redemptive work, will suffer loss. Only those who shall build with the precious Divine promises, the gold, silver and precious stones of the Divine Word, will pass unscathed through the fiery experiences of that Day.

Nevertheless, says the Apostle, those who will suffer the loss of their entire faith structure of wood, hay and stubble—false doctrines and theories of their own and of other men—will themselves be saved, because they built upon the Rock Christ Jesus. But, he adds, "They will be saved so as by fire"—saved through fiery experiences. Search as we will we find no reference to any such sufferings after death and before the resurrection. Thus we see that the Apostle is in full harmony with what the Bible everywhere teaches, that the dead are not consciously alive to experience either joy or suffering between the time of death and the resurrection. But, on the contrary, they all "sleep in the dust of the earth," awaiting the awakening of their souls in the glorious morning of the New Age.

St. Peter's remarks to the faithful in his day have been applicable throughout the Age, and are still applicable to us. He says, "Think it not strange concerning the fiery trial which is to try you, a though some strange thing happened unto you." (1 Peter 4:12.) Here again he is not speaking of a purgatorial experience after death, but of a purgatorial experience in the present life. God could protect His children from every foe, from every trouble, from every sorrow, from every one of Satan's darts, but instead of doing so He permits these fiery trials to test their faith, their loyalty to Him, to the Truth, to the brethren.

Purgatory in the Present Life.

Did not Jesus thus have purgatorial experiences?—not to purge away sin, for He had none—being "holy, harmless, undefiled and separate from sinners"—but to demonstrate His loyalty to God; as the Apostle said, "He was obedient unto death, even the death of the cross." And did not the Apostles have purgatorial experiences, which were needed, and which we all need? Is it not in respect to these purgatorial experiences that the Apostle urges us to remember that God is faithful and will not suffer us to be tempted, tried, more than we are able to bear, but with every temptation, trial, provides also a way of escape?

He also assures us, "My grace is sufficient for thee, for My strength is made perfect in weakness." And is not this the very picture the Scriptures give us respecting our present trials, namely, that our Lord sits as a Refiner and Purifier of silver to take from us the dross and to purify us as New Creatures in Christ Jesus, and to make us ready for the Kingdom?

It is in full accord with this that the Apostle declares of the Church that if we judge ourselves—judge our own conduct and properly criticize ourselves for errors—we will not need to be judged or chastened with fiery trials by the Lord. But if we neglect to thus judge ourselves, and become careless, the Lord will give us chastenings, fiery trials and stripes—purgatorial experiences—to the intent that we may not be condemned with the world.

The World's Condemnation.

In this statement, to the effect that the Church is now chastened that she may not come into judgment with the world, we should understand the word world to mean all outside of the Church—both Jews and Gentiles. The Church is composed, not of any sect or party, but of all those who have come into covenant-relationship with the Father through faith in the Lord Jesus, and a full consecration of their lives to walk in His steps. The reward of the Church will be joint-heirship with the Saviour in His Kingdom, for which we pray, "Thy Kingdom come."

The Bible teaches us that shortly the Kingdom will be established in the midst of a great "time of trouble," and that through its blessed reign of righteousness the whole world, of every nation and kindred and people and tongue, will be blessed with light, with knowledge, with opportunity. "The Sun of Righteousness shall arise with healing in His beams," ushering in for earth the New Day, which all the Prophets of God have for so long foretold—the period which St. Peter styles, "Times of Restitution of all things which God hath spoken by the mouth of all the holy Prophets."—Acts 3:19-21.

Since we have learned that the Bible teaches that God has blessings in store for the world under Messiah's Kingdom, we are the better prepared to understand how and why the Messianic Kingdom is to usher in the "Times of Restitution" and blessing. And we learn at the same time that God has purposed, first of all, to deal with the Church, call, test, prove, discipline them with fiery trials, before He begins His dealings with the world. We perceive that the Church is to be dealt with first because it is the Divine declaration that the Church shall share with Jesus in judging the world—in disciplining the world, giving to the world purgatorial experiences, which will be helpful and uplifting.

The Great Time of Trouble, which our Lord declared should be expected at about the time of the completion of the Church, will be a time of special discipline upon the world—the beginning of the world's purgatorial experience. Hearken to Jesus' words, "Watch ye (disciples), therefore, that ye may be accounted worthy to escape all those things coming upon the world." Describing those things our Lord said, "Men's hearts will be failing them for fear, and for looking after those things which are coming upon the earth, for the powers of the heavens shall be shaken." Many of us believe that we are in that very time now.

The Churches Have Lost Their Power.

Surely men's hearts are failing them as they look about and see the surgings of socialism and anarchism, and the threatening of these "waves of the sea," that they will ultimately swallow up the present social order of things. Many of the rich and great are looking to the Church at this time, hoping that as of yore ecclesiasticism will be able to control the masses. But ah, it will be different now; for, as the Master said, "The powers of the heavens will be shaken"—the ecclesiastical powers will be shaken. From every side the cry goes up that the churches are becoming more and more empty, that collections are falling off and retrenchment must be the order of the day or ruin will result.

St. Peter refers to the coming trouble, under the symbolism of fire, and declares that not only will it consume the "earth," the social fabric, but the "heavens" also will be on fire and "shall pass away with a great noise"—a great commotion. Not the physical earth will burn, but the social earth; not the physical heavens will burn, but the ecclesiastical heavens.

The great and the rich have been so busily engaged in amassing wealth that they have not noticed until recently that the churches of all denominations have lost their power over the masses, and now "their hearts fail them for fear" as they come to perceive the weakness, the nothingness of ecclesiastical power as compared with the strength of socialism and anarchy amongst the masses. No wonder their hearts fail them for fear. Poor people! How we wish we could make clear to all the glorious prospects which the Bible holds out—that out of this, the most awful trouble of the world's history, God graciously intends to bring the greatest blessing imaginable, the one for which we have been praying so long.

We are sure that the present Pope, Pius X., who has taken such active measures to repulse the higher critical and revolutionary theories in the Catholic church, would fully agree with our sentiment when we say that many of the great and rich of our day have been unwittingly helping forward in the overthrow of religious faith and in the awakening of socialistic infidelity. They have given freely of their millions to the great colleges of the land, which in turn have fostered unbelief in God's Word, and indirectly unbelief in a personal God. Their influence has extended to all the principal pulpits of Protestantism and is rapidly percolating through the various strata of Protestant church membership. Thus the churches and their treasuries are being emptied and the number of unbelievers is being augmented daily, hourly.

The World's Purgatory Begins.

If time permitted we could marshal many texts of Scripture showing that the time of awful trouble now impending is in the nature of a Divine judgment upon the people of our day—because we have not more wisely and more generously used the present inventions and blessings that have come to us as foregleams of the Messianic Kingdom—because of our selfishness. In this trouble, according to the Bible, there will be a general reckoning and settlement of accounts between Justice and Humanity (aside from the weaknesses and imperfections of heredity, which will be excusable and forgiven through the merit of the Redeemer's sacrifice).

The settlement of accounts now will leave the slate clear for the New Dispensation. Furthermore, the plowshare of trouble will prepare men's hearts all over the world for the enlightenment and blessings which the glorified Redeemer will shed abroad. Since all human hearts are hard, selfish through the fall, it seems quite necessary that all should be broken, humbled, but the glorified Redeemer—both King and Priest of that New Age—will then say to the world, as He now says to the Church, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." And "whoever will not obey that Prophet," that Great King of Glory, the antitype of Moses, "shall be destroyed from amongst the people." (Acts 3:23.) Again, Peter declares that all such shall perish like brute beasts.—2 Peter 2:12.

The glorious result of Christ's Reign of righteousness, and the purgatorial experiences which it will administer to those requiring them, will be to help all to rise eventually to perfection, so that every knee will bow and every tongue confess to the glory of God. But the Purgatory of the Bible is so very different from the Purgatory conjured up by good men in the Dark Ages, and pictured by Dante and Dore, that the latter are now seen to be gross travesties on the Divine arrangement, not only misinterpreting the time of the purgatorial experiences, but also their character.

THE PEACE OF GOD

"The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."—PHILIPPIANS 4:7.

GOD'S LAW represents God's will. All who are right minded, rightly disposed, will rejoice in having God's will well done. Originally, God's will was written in man's nature. After sin had effaced it there, God wrote it upon tables of stone for Israel. It is the righteousness of this Law that Christians obey (the Divine regulations, the Divine requirements, whatever they may be) so far as possible. We delight to do God's will.

To love God's Law, then, would be to appreciate the fact that God has a great purpose; to take delight in finding out what God's will is; and to have full confidence in His Justice, Wisdom, Love and Power. Great peace have all those who so do. They do not understand every dealing of Divine Justice, but their faith holds to the fact that He is too wise to err. Thus they have peace in confiding their interests to Him.

In this text the Apostle differentiates between the mind and the heart. The heart represents the affections. The Apostle urges not only that we should have good feelings in the matter, but that our minds should be at rest. If, after we have made a consecration of ourselves to the Lord, we should do something to violate our conscience in some respect, we would feel estranged from Him. Then our hearts should know that we might draw near to the Lord again; and we should endeavor by prayer to get back into harmony with God and thus to effect a reconciliation. Our Lord has made provision on our behalf that we should have an Advocate with the Father. (1 John 2:1.) He who appeared in the presence of God for us at first is the same One who ever liveth to make intercession for us. So we come to the Lord through the arrangement which He has made; and we rejoice that we may obtain forgiveness and grace to help in time of need.

The text does not refer to our own peace, but to the peace of God, the peace which comes to us through a realization of God's power, of His goodness and willingness to hold us by His right hand as His children. This peace stands guard continually, as a sentinel, to challenge every hostile or worrying thought or fear. It so keeps the Christian's mind that he at heart has peace with the Lord, fellowship, communion; and it guards his mind also, his reasoning faculties, instructing him and assuring him respecting the Divine power, wisdom and love.

We should make request increasingly for grace and wisdom and the fruits of the Spirit, for opportunities for serving the Lord and the brethren, and for growing more and more into the likeness of God's dear Son. Under these conditions the promised "peace which passeth all understanding" will guard our hearts and our thoughts. Selfishness and ambition would find little room in hearts so filled. Even when in "deep waters" Divine peace can dwell in our hearts and keep them.

The Apostle's thought seems to be that those whom he addresses have come into harmony with God through acceptance of His terms. Turning from all opposition, they have become the children of God through faith, obedience, self-sacrifice and consecration to death. The Apostle urges that God's peace should be in these and should continue. They should be guarded by that peace. The expression, "through Christ Jesus," suggests that, as we entered into this peace through our great Advocate, so we can continue in this peace only by His continuing to be our Advocate; otherwise, through imperfections of the flesh, we would get out of harmony continually.

"Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." (Heb. 4:16.) Thus as we come daily and say, "Forgive us our trespasses as we forgive those who trespass against us," we abide in the peace; for we have this great Advocate. Therefore, this peace abides—a continuing supply of grace through the great Advocate.

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Religious and Scientific Gleanings

SAYS "HELL SCARE" IS DUE FROM THE PULPITS.

Although it is the devilish doctrine of Eternal Torment that is driving the best people of the churches into infidelity, there are some still foolish enough to believe that by thus blaspheming God's name and character they can lead men to honor and obey the Creator. Alas, how great a mistake!

Pastor Russell and a few others are doing their best to stem the tide of Higher Criticism and Agnosticism by showing that in the Bible God has revealed a glorious plan for the world's salvation; and that the Creeds of the Dark Ages and not the Bible originated the devilish doctrines of which all are now ashamed. It is said that Pastor Russell's weekly sermons now reach 15,000,000 readers.

A sermon by the Rev. A. P. Gouthey ushered in the sessions of the Wabash Conference of the Free Methodists. He said:

"A hell scare should be put into the whole country by the preachers of the churches." He told why he thought there was reason for such a scare.

"I am frightened at political conditions," he continued. "Some people say that preachers shouldn't get worked up about politics. The pulpit is the place for politics. If we leave to corrupt politicians the axe to grind, they will grind it. I tell you, conditions are awful. We can hardly depend on assemblymen, judges and juries any more. I hate to say it, but it is true.

"We are on the edge of a volcano all ready for eruption. The rumbling is now going on inside. We are on the verge of a war between capital and labor. God doesn't like America any more than He liked Sodom of old. We must keep our religious principles or God will forsake us.

"I know it hurts to know these truths. Some people want us preachers to talk about beautiful things and smooth over disagreeable things. We sing of 'The land of the free and the home of the brave.' God is being bowed out of the schools, bowed out of the colleges and bowed out of some of the pulpits. We are not training our children in strict ways. It is not for the best interests of the child that he should be fondled and kissed instead of getting the birch put to him. This is getting to be an irreverent age."

LONDON SCHOOL CHILDREN.

All Placed Under Municipal Medical Care.

A new scheme has been adopted in London by which the whole of the elementary school children in the Metropolis will be placed under municipal medical surveillance during their school careers.

In future there is to be treatment for every school child which needs it. There are 800,000 children in attendance at the 800 London elementary schools, and it is computed that every year a quarter of a million will need medical treatment. Spectacles and surgical appliances will be supplied. Schools will be arranged for consumptive and other children needing open-air life. Nurses will "follow up" cases into the houses of the children, and for this purpose the scheme provides for the payment by the municipality of the fees of private doctors.

The scheme passed by the London Education Committee provides, as it were, for the compulsory good health of the children, the State and the municipality taking to themselves the responsibility of discovering children who are ill and providing them with medical treatment.

—Exchange.

PRAYS FOR PERSECUTION.

"Oh, God, send us another Bob Ingersoll to arouse the people," was the plea made by Rev. Charles B. Mitchell, pastor of St. James Methodist Episcopal Church, at the Desplaines camp meeting.

"They sit in the pews, with dull, dead indifference that breaks our hearts. It would be better if they threw bricks at us as they did at Wesley, but they don't even talk back.

"This is an age of doubt. We ministers need more than apostolic succession in this scoffing, indifferent and Godless age. The pendulum, I believe, will soon begin to swing back again."

PURGATORY FIRES! NOT NOW, BUT SOON

*"Some men's sins * * * go beforehand to judgment, and some they follow after."*—1 TIMOTHY 5:24.

GRADUALLY, as the eyes of our understanding open to the true beauties of God's Word, we find that the gross errors of the past have, indeed, some foundation in the truth. Yet the two are so different that they might pass each other without recognition.

As Bible students are allowing the Word of God to interpret itself they are being blessed; their faith is being strengthened as they find that the real teachings of the Bible are beautiful and harmonious and God-honoring and acceptable to sanctified common sense. As so much of our confusion has been connected with the subject of future punishment, it is only reasonable that much of our blessing and enlightenment should come from a better understanding of the Scriptures bearing upon this subject. Our first lesson to learn was the difference between the Bible Hell and the hobgoblin torture chambers of our bewildered forefathers, who had not the Bible in their possession and who, if they had possessed it, lacked generally the education necessary to read it.

When we found that the Hebrew word Sheol is the only word translated **hell** during the Old Testament period of four thousand years, we were not surprised. But when we found that that word signifies the **tomb**, the **death state**, and that it is translated **grave** in our Common Version Bible more times than it is translated **hell**, we were surprised. And when further close investigation showed that the good, as well as the bad, go to Sheol, and that the Bible declares that all who go to Sheol **were** redeemed by Christ's death, and that eventually He will destroy Sheol and deliver all the prisoners of death from Sheol—then we began to see what a serious blunder had been made in the translation.

But when about to blame the translators for deceiving us, we found that the trouble lay rather with a change in the use of language. All know that all living languages are gradually changing. And investigation shows that in old English the word **hell** was used as a synonym for **hole** or **pit**, or something covered over, as the grave. Thus an English farmer in olden times might say, "We helled five hundred bushels of potatoes this fall"; or, "We helled (thatched) our cottage."

The fault was not so much with the translators as with the wrong idea already firmly imbedded in the human mind—not the teaching of the Bible—that God intends to punish in purgatory or eternal torture all except the saintly few. From the first Satan seems to have endeavored to deceive humanity respecting the true character of the Creator; and his success is shown by the warped and twisted interpretations that we all gave to our Heavenly Father's Word.

Sheol Sometimes Used Figuratively.

In probably three or four texts out of seventy the Hebrew word Sheol and its Greek equivalent Hades are used figuratively, as, for instance, St. Paul refers to Hades, the tomb, under the figure of a monster which has been engorging itself with humanity. He represents it figuratively as yielding to the glorified Messiah at His Second Advent and disgorging its prey in the resurrection. Looking forward to the completion of the resurrection at the close of the Messianic Reign, he exclaims, "O Death, where is thy sting? O Hades, where is thy victory?" Similarly the Prophet David likened the tomb to a great monster about to devour him, and likened the pains of his sickness to the teeth of the monster, saying, "The sorrows of death compassed me, and the pains of Sheol gat hold upon me. * * * Then called I upon the name of the Lord * * * and He helped me" (Psalm 116:3-6)—the king was raised up from illness.

Again, the Lord through the Prophet, speaking of the great giant systems of this present time, declares that they will go down into Sheol, into death, and figuratively represents their meeting in death with the great oppressive systems of the past. (Isaiah 14:9-11.) But there is no suggestion of eternal torment connected with the word Sheol anywhere. And the fact that the Lord redeems our souls from Sheol, and will destroy Sheol eventually by raising mankind from the state of death, proves positively the gross error under which we labored in respect to the meaning of this word and its equivalent in the New Testament Greek—Hades.

True, there is a reference to the Second Death, where we read of those who shall be brought to a knowledge of God during Messiah's Kingdom and who then shall deliberately and intelligently refuse the way of righteousness. We read: "The wicked shall be returned to Sheol, and all the nations that forget God." (Psalm 9:17.) These are not the ignorant and weak, but the intelligently wicked. They are not those who have never known God, but those who, after knowing Him, forget Him and willfully choose the way of sin. For such God has no blessing of life everlasting. They "shall be destroyed from amongst the people."—Acts 3:23.

In the New Testament, the word Gehenna represents the Second Death—the utter destruction of the class consigned to it. As every scholar knows, Gehenna is the Greek form of the Hebrew word Geh-hinnon. It was the name of a valley outside the wall of Jerusalem, long used as a garbage furnace for the destruction of the offal. But it was never recognized by God as a place for torture or sufferings, or for any living creature.

Although the capital punishment of the Divine Law is death, annihilation, God has subordinate punishments, all of which are for reformation, or we might properly say, all of which are designed to be purgatorial, purifying. Amongst the Scriptures referring to these we might include St. Peter's words, "Think it not strange concerning the fiery trial which shall try you"—purify you and test your character, to demonstrate your faithfulness as the people of God and your worthiness of association with Messiah in His glorious Kingdom to be set up at His Second Advent.—1 Peter 4:12.

St. Paul, writing along the same lines, calls these "light afflictions, which are but for a moment," and designed to "work out for us a far more exceeding and eternal weight of glory." (2 Corinthians 4:17.) They thus work out blessings for the Church by purifying them as New Creatures, eliminating the dross from the gold.

In Malachi's prophecy it is foretold that Jesus would institute purgatorial experiences amongst the consecrated people of God, the antitypical Levites. He does this to purify them of dross and to enable those who have offered their lives to God sacrificially, to be acceptable as His members. We read: "He shall sit as a Refiner and Purifier of silver, to purify the sons of Levi, that they may offer unto the Lord an acceptable sacrifice."

Jesus has thus been sitting as the Refiner and Purifier of His Church for more than eighteen centuries. The fires of persecution, tribulation, which He has permitted to come upon them are all purgative—designed to purify, to purge, to make them white. His people have the assurance that He will not suffer them to be tempted above that they are able, but will with every temptation provide a way of escape.

"The Whole World Lieth in the Wicked One."

All are "children of wrath," and still under Divine sentence of condemnation, except the Church of the First-borns—the antitypical Levites, Spirit-begotten. We who have thus been called out from the world have the settlement of our prospects for life everlasting or the Second Death in this Age, before the blessing of the Lord comes to mankind in general. The Church's trial and purgatorial experiences must all take place during this Age, before the New Age opens, which in the Divine arrangement is provided for the world's judgment. "God has appointed a Day [the Day of Christ, a thousand years] in the which He will judge the world in righteousness [give to each a fair, full, righteous opportunity for reconciliation] by that Man whom He hath ordained [The Christ, of which Jesus is the Head and His faithful followers the members.]"—Acts 17:31.

The World's Purgatory Future.

The Church of Christ constitutes the Elect, the Spiritual Seed of Abraham, through which all the families of the earth, the non-elect, are to be blessed, according to God's promise. The foundation for the world's blessing was laid in the same sacrifice of Jesus by which the Church's reconciliation was made possible. Nevertheless, the prospects for the Church and the world are quite different. The Church, through following her Redeemer voluntarily and sacrificially, in suffering for righteousness' sake, is to be crowned with glory, honor and immortality beyond the veil, with the spirit nature.

By this, the glorious resurrection change, the Church will be prepared for association with her Lord in His great work of blessing Adam and his race—regenerating them. A thousand years have been set apart for the work by the great Life-Giver. The life to be given to the willing and obedient of mankind will be earthly life, human life, human perfection, in Paradise restored, world-wide.

As purgatorial experiences are wise and proper as respects the Church, similarly fiery trials and chastisements are the Lord's plan for dealing with mankind for their good. The purgatorial experiences will prevail especially at the beginning of the New Dispensation and will be abated for all who will turn to Messiah, seek forgiveness and strive to walk in ways of righteousness.

And ways of righteousness will then not mean, as now to the Church, self-sacrifice. Now the Divine rule is that "He that saveth his life shall lose it"; but then whoever would save his life may save it by obedience to the Divine laws, by abstinence to the extent of his ability, from sin. Such may gradually rise up out of their imperfection, mental, moral and physical, to the grand image of God originally represented in Father Adam and lost through his disobedience and his sentence of death.

True, the world has had its sufferings all through the past; the whole creation has groaned and travailed together under the infliction of the sentence of death pronounced against Father Adam and holding fast against all of his posterity. To some extent these have been judgments or punishments for sins; but on the whole we cannot call the world's experiences during the past six thousand years purgatorial. Purgatorial experiences would be those administered under the eye and care of a great director, and designed to purify.

Hot Purgatorial Fires Soon.

Numerous are the symbolical pictures used in the Scriptures to explain and yet to hide the character of the purgatorial experiences of the world, as they will begin in an awful time of trouble as soon as the Church shall all have passed beyond the veil by the First Resurrection change. These terrible troubles coming upon the world are designed of the Lord to purge the world, to bring mankind to a due sense of responsibility, and to show the desirability of righteousness and the undesirability of sin.

"Wait ye upon me, saith the Lord, until the Day that I rise up to the prey; for My determination is to gather the nations, that I may assemble the Kingdoms, to pour upon them Mine indignation, even all My fierce anger; for all the earth shall be devoured with the fire of My jealousy." (Zephaniah 3:8.) Here we have the purgatorial fire with which the New Dispensation will be ushered in. It will be on earth, and not in some unknown place—neither in the interior of the earth, nor beyond the bounds of time and space." It will be purgatorial in the sense that it will be under the supervision of the Lord, with a view to bringing a blessing to mankind out of that trouble.

That a blessing will come out of it is indicated by the sentence following, which tells that amid the severity of the trouble God will grant grace and mercy and blessing. "Then will I turn unto the people a pure Message, that they may all call upon the name of the Lord, to serve Him with one consent." (Zephaniah 3:9.) Thus we have another evidence that this is purgatorial or symbolical fire or trouble, and not literal fire, otherwise no people would be left to whom the pure Message could be given. But God's intention is that all mankind, living and dead, shall come to a knowledge of the Truth, for Christ Jesus by the grace of God "tasted death for every man."

(Continued on 2d page, 2d column.)

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DEBTS OF CIVILIZED NATIONS.

The below figures show the public debts and annual interest charges of the principal nations of the world. These debts represent chiefly moneys expended for war, war equipments, battleships, etc. The amounts continue to pile up year by year.

The public scarcely understand the situation; they wonder to whom the amounts are owing and what can be done when pay-day comes.

The wealthy know that these bonds represent their money and they feel satisfied to get even a small interest with such good security and no trouble.

Of late, however, a certain fear is taking hold upon the rich—what if Socialism should gain control? And what if, by and by, the national treasury should go into bankruptcy and repudiate its bonds?

Evidently the world needs just such a good, strong Government and just such wise and just laws as the Kingdom of God's dear Son will shortly bring to them. How significant is the Scriptural statement respecting that—"The desire of all nations shall come." (Hag. 2:7.) Following are the figures:—

	Public Debt.	Annual Int. Charged.
France	$5,898,675,451	$186,802,380
Russia	4,558,152,565	204,766,421
German Empire	4,270,488,716	179,778,179
Austria-Hungary	3,703,235,511	133,925,824
United Kingdom	3,669,931,350	152,759,411
Italy	2,602,299,757	96,941,138
Spain	1,817,674,327	78,709,000
British India	1,346,999,187	41,681,212
Japan	1,287,604,261	76,283,536
Australia	1,184,192,157	46,883,998
United States	1,023,861,531	21,803,836
Portugal	864,561,212	29,907,983
Brazil	657,097,561	32,390,824
Belgium	663,325,145	27,022,108
China	601,916,605	92,375,017
Turkey	527,983,636	36,494,753
Argentine Republic	545,712,120	29,594,251

These are all the nations whose public debts exceed $500,000,000, but every government on earth has been for years, and still is, borrowing to cover the deficits that are annually created by spending more money than the revenues will justify. They are compelled to issue bonds in order to make up the difference. It is a serious question how long this extravagance can be continued.

DRINKERS BARRED AS RAILROADERS.

Some time ago one of the large American railroads announced that in future nobody would be employed in the operating department of the road who was not a total abstainer. Almost as early as railroading itself was the demand on the part of the public that the driver and conductor should not be intoxicated while on duty, and public opinion eventually succeeded in making it a misdemeanor for an employe concerned in the operating of trains to drink while on duty. There reform stopped. It was assumed that what a man did in his own time was his own business, and that if he chose to drink he had as much right to do so as any one else. Now the railroads are realizing that what a man does in his own time may be his own business, but that it may have a decided effect upon what a man does when he is at work. For example, a driver who "made a night of it" may be sober when he turns up for duty next morning, but he is not in the condition he should be in for the safe operation of a train.

To the Editor of the Tribune:

SIR: Last Sunday night the International Bible Students Association, of Brooklyn, N. Y., held a meeting at the Town Hall, and the speaker delivered a lecture on the subject of "Why God Permits Evil." I went there to find out why he could tell me what I could imagine for myself, and I will acknowledge that his explanation of the subject was something I never dreamed of. It was the most interesting lecture I have heard for a long time on Bible history.

Next Sunday night at 7:30 o'clock there will be another meeting, which I would like to ask all our friends to come around to, especially the "Presbyterian Men's Bible Class." You will hear something that will do you good.

WILLIAM BOYD.

Extract from "The North Philadelphia Tribune," issue of Saturday, August 3, 1912. Paper issued at Bridesburg, Philadelphia.

(*Continued from 1st page, 4th column.*)

The trouble which will follow the gathering of the Church to the heavenly plane, by the First Resurrection, is symbolically represented as the melting of the earth (society) with the fervent heat (strife, contention, discord) of that time. Already we see the Capitalistic element and the Socialistic element and the Labor element preparing for the contest which is to constitute the great "time of trouble such as never was" before.

Not only so, but the "heavens" also will take fire and pass away with a great noise. These are Scripturally shown to be the symbolical heavens, the ecclesiastical heavens. Thus the intimation of the prophecy is that the social strife will extend to and include, not only social, political and financial conditions, but also include Ecclesiasticism. The fiery trouble of anarchy will consume everything of the present, and make way for the New Dispensation, of which St. Peter tells us. In the same symbolical language he calls the New Dispensation a "new heavens and a new earth." The "new heavens" will be the Church in glory. The "new earth" will be the new social order of things established by that Heavenly Kingdom—a reign of righteousness, justice, leading on to a reign of love.—2 Peter 3:10-13.

This great purgatorial experience at the inauguration of the New Dispensation is again Scripturally likened to a "fire." As we read: "The proud, yea, and all that do wickedly, shall be stubble; and the Day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch."—Malachi 4:1.

All the fires of that time will be fires of righteousness, consuming the things of pride, sin and iniquity. They will burn as long as there is anything sinful to consume. As quickly as pride is abandoned, as quickly as evil-doing is abandoned, so quickly will the fires cease. But the Prophet declares that those purgatorial fires will be thorough-going. They will leave neither root nor branch of pride and wickedness.

The intimation in this is that the fire soon to begin may in individual cases burn on and on—perhaps in the cases of some individuals for a century, for the declaration is that all will be smitten down in the Second Death who shall fail to make some progress towards righteousness during the first hundred years of purgatorial and disciplinary experiences. The sinner a hundred years old shall be cut off.—Isaiah 65:20.

We also note the great distinction between the sufferings of this present time and those of the future. The Church suffers from the Adversary and his misguided servants; and the Lord merely supervises, that these sufferings shall not be too severe nor beyond our power of endurance. But the purgatorial experiences of the future will be along reverse lines. Only evil-doers will suffer, and all the chastisements will be meted out by the great Redeemer with a view to purging mankind from sin and selfishness and preparing them by Restitution for the Heavenly Father's everlasting blessing—eternal life.

FAITH—SALVATION AND WORKS

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God."—EPHESIANS 2:8.

THE relationship between faith and works in the matter of the Church's salvation has been a question of controversy for centuries. However, this, like other subjects once mysterious, yields to the clearer light of our day. Now we perceive the importance of both faith and works and the relationship they bear to each other. Faith is the all-important factor in God's sight, because in our fallen condition we cannot do perfect works and because God cannot consistently accept and reward any but perfect works.

God's arrangement for us, therefore, in Christ, is that He will judge us, not according to our works, but according to our faith. Nevertheless, good works are recognized as a demonstration of our faith. So surely as we have the proper faith in God and His promises it will manifest itself in works, even though we cannot do perfectly.

So St. James points out that Abraham was not justified without works, but was required to demonstrate his faith by his works, even though they were not perfect works and could not have justified him.

Age of Faith—Age of Works.

If we call this Gospel Age the Age of Faith, none should misunderstand us to mean that works are now wholly ignored, but rather that works take the secondary place. Likewise, when we say that the coming Age of the Messianic Kingdom will be an Age of Works, none should understand us as meaning that faith will then be ignored. Works will then be the basis of the Lord's judgment in dealing with the world. Thus we read that they shall be "judged every man according to his works." (Revelation 22:12.) Judgment according to works, yet not without faith, may perhaps appeal to some of our minds as being the more reasonable, the more just form of judgment. However, when we come to note the difference between the conditions of the trial of the Church of this Age and the future trial of the world during the Messianic Reign, we can see readily the reason for the different basis of judgment.

The Present Grace Age.

In the present time the Lord is selecting from the world a special class to be the Bride of Christ, and He properly makes Faith the test. (1) Because in the Divine estimation faith in God is one of the grandest elements of character, the one most essential to such as will be entrusted with high positions and authority in the Kingdom. (2) Because the judgment according to faith meets the various conditions of the present time as a judgment according to works would not do.

The Lord calls now for such as will walk in the "narrow way," demonstrating that if they had perfect bodies as Jesus' body was perfect, they would be perfect in works as well as in faith.

In the next Age, the Divine Plan will not be the selection of self-sacrificing ones for the Kingdom, but the blessing of humanity with an opportunity to return to the full perfection of human nature. They will be required merely to demonstrate their loyalty to God in the use of their lives faithfully in obedience to His Law. The reward for the sacrifices of this Age is to be glory, honor and immortality, the Divine nature and joint-heirship with the Lord Jesus in His Kingdom. The reward for obedience to be given in the next Age will be human perfection in the image and likeness of God, with all the earthly inheritance originally given to Adam—lost through sin and redeemed by the merit of Christ's sacrifice. And since the objective points of the two Ages are different, so will be their methods and conditions.

We have already considered the conditions of the Church's trial; let us next notice how different will be the conditions of the world's trial, according to works, in the coming Age. The reign of Satan and sin now prevalent is to give way; Satan is to be bound for a thousand years that he may deceive the nations no more for that period. The darkness, ignorance, superstition and misunderstanding of God and His plans, etc., which have prevailed for the last six thousand years will pass away. Instead, "the Sun of Righteousness shall arise with healing in His beams." The darkness of ignorance, superstition, etc., which at the present time covers the earth, and gross darkness the heathen, makes faith in the present time a very precious thing indeed which only comparatively few can or will exercise.

But, when the shadows and darkness shall flee away, when the True Light shall shine, when "the knowledge of the glory of the Lord shall fill the whole earth as the waters cover the great deep"—then faith will not be at its present premium because it will then be very easy to exercise faith. Moreover, while perfect works are impossible now, because of our imperfections of the flesh, perfect works will gradually become possible to the world in the next Age, because as they progress in the light and in obedience to the laws of that Kingdom they will gradually be recovering the perfection of the flesh, mental, moral and physical. And as they recover these powers correspondingly more and better works will be required each year, each century, of their experience.

Finally, before the glorious Epoch shall conclude—before Messiah shall turn over the Kingdom to the Father—all the willing and obedient will have come to full perfection and hence to full capacity for perfect works and God will demand them; they will therefore be the standard or test in the world's trial Day—"They shall be judged every man, according to his works." In both these Judgments we see Justice and Mercy harmoniously working together in the interests of those on trial, the differences between the two operations being such merely as adapt them to the conditions of the individuals on trial.

Come Now to Our Text.

A glance at our text shows that it relates to the present Age and not to the period of Messiah's Kingdom. The Apostle is addressing those called to joint-heirship in the Kingdom, of whom he says in the context that "God in mercy hath quickened us with Christ and raised us up together to a heavenly station in Christ Jesus, that in the Ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." Without question these words apply to the Elect Church, and with equal certainty they cannot properly be applied to the non-elect world, whose opportunity for blessing belongs to the next Age and will come to them from the Father, through the Son, by the Church in glory.

Our text contains another statement which has been the cause of much dispute, namely, the one which declares that "we are saved by grace through faith, and that not of ourselves, it is the gift of God." It is easy to understand the forepart of this statement, that we are saved by grace, and easy also to understand the last part, namely, that we are not saved by works and that, therefore, none of us have any ground for boasting in our salvation. "By nature we were children of wrath, even as others." We were under the sentence of death and could not recover ourselves from that condition. Whatever, therefore, should be done for us to help us out of our condemnation and fallen condition would necessarily be of grace, and also of God. Now we come to the more difficult part of our text.

"That Not of Yourselves."

How shall we understand the suggestion that the faith is not of ourselves but is the gift of God? Surely God does not exercise faith for us, and surely also He does not develop the faith in us by some miraculous power, for in either of these cases the saints would be merely machines, reacting as acted upon. This would neither develop nor prove character, nor in any wise fit and prepare us for the glorious work to which we have been called. How is it God's gift?

There is one view of this statement which we believe clears it of all mystery and makes it entirely harmonious with Divine Justice and our responsibility. It is this:

Faith is possible only where there is a basis of knowledge; in proportion, therefore, as God grants us knowledge of Himself and of His great Plan, in that proportion is it possible for us to exercise faith in that Plan, and by our endeavors to demonstrate the strength and sincerity of our faith. While it is true that our knowledge depends in large measure upon our application in the study of the Divine Word—upon our use of the means and opportunities placed within our reach by a kind Providence—nevertheless there are millions of our race who have had no opportunity whatever for knowledge.

For instance, during the more than four thousand years from Adam to the days of Jesus, knowledge and opportunity for faith were very limited. For more than two thousand years God made no direct revelation whatever of His good intentions in respect to sending a Saviour and the delivery of our race from the bondage of sin and death. Then the Message sent was semi-private. To Abraham God declared His intention of blessing the world eventually, and further that this blessing would come through Abraham's posterity. But what did the masses of mankind at that time know of that promise? Faith in that promise was counted to Abraham for righteousness; and the same with Isaac and Jacob. Ultimately the promise descended to the nation of Israel.

Finally, Jesus came, and that which had been promised began to have an actuality, a fulfilment. Yet even then the thing offered was so different from that which the Israelites had for centuries expected, that the majority of them wholly failed to exercise the necessary faith and to enter into the privileges of the hour—membership in Spiritual Israel as sons of God begotten to a higher nature. So, says the Apostle, "Israel hath not obtained that which he seeketh for, but the Election obtained it and the rest were blinded." Only the few had a sufficiency of faith to make use of their knowledge.

"If Our Gospel Be Hid."

St. Paul declares that the Gospel is hidden from some during this Age, namely, from the perishing ones whom Satan hath blinded, and these surely are the vast majority of the race. As Jesus declared to His disciples, "Blessed are your eyes for they see, and your ears for they hear." And thus it has been all down the Age for more than eighteen centuries. Only the few have been so highly favored by birth and environment, etc., as to be able to see and able to hear and appreciate the glorious invitation of this present time.

Furthermore, God's providence has been exercising apparently a discrimination in the sending of the Gospel Message. It went not alike to all parts f the earth. Beginning with Israel in Palestine it moved northward and westward to Greece and to Italy, and thus spread through and amongst the savage tribes of Europe, namely, to such as had "ears to hear" the Divine call to joint-heirship with Christ in the glorious Kingdom soon to be established. From Europe this Message, this knowledge, came to America; and now, within the last century in particular, it is reaching some of the many millions of India, China,

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Most Precious Text.
Our Lord's Return.
Which Is the True Gospel?

Japan, Africa, etc., but still with the same limitations. It appeals only to a comparatively few in any nation—"He that hath an ear to hear, let him hear."

"Not of Yourselves."

Ah, yes, we can see a force in the Apostle's words, "not of yourselves." It is indeed for ourselves to exercise faith when the knowledge comes to us, yet faith being impossible without knowledge, we were dependent upon God for it. How thankful we should be, how appreciative! How sympathetic we should be toward those who have not been so highly favored with knowledge or whose condition has been less favorable to the cultivation of the hearing ear and of the understanding heart! Truly God is electing and selecting, testing and proving the members of the Church of Christ.

Another phase of the subject well worthy of our notice is that our faith is largely a matter of development; first the seed, then the blade, then the ear, then the ripe corn. When God gave us the first impulse toward a knowledge of Himself and of His purposes, that was the seed from which faith might germinate if it fell into a heart or mind that was good soil for it. And even those whose hearts are good soil for the Message of God's grace and the Kingdom invitation find that they greatly need a certain Divine supervision, watch-care, in order to bring forth fruitage such as the Lord will be pleased to accept.

What would any of us be today without the grace of God assisting us in faith and in obedience? Surely the original faith would long since have withered and died. We must still say, By the grace of God we are saved, through faith, not of ourselves. It is the result of the knowledge granted and the Divine blessing poured upon us.

Growing in Grace, Etc.

In full line with what we have considered is the Apostolic injunction that we must continue to grow in grace and in knowledge and in faith and in love, and to the extent of our ability in obedience and good works. And this growth in grace, this growth in faith, signifies a continued and further growth in knowledge. For instance, the promises of the Bible contain the spiritual food upon which we as New Creatures must feed in order to grow up to the required likeness of Christ—in order to be fitted and prepared in character-and-faith-development for a place in the Kingdom.

It should not surprise us, therefore, to find the Scriptures clearly teaching that the Bible contains nourishments exactly adapted to our requirements. St. Paul illustrates this matter by saying that in the beginning of our experiences we, as new-born babes, should "desire the sincere milk of the Word that we might grow thereby"—grow in grace and in knowledge and faith and obedience. But he admonishes us also that we should not always continue to be babes, feeding upon the milk of the Word, but that by the use of it and the strength that is derived we should become strong in the Lord, become manly, attaining unto the full stature of manliness as members of the Body of Christ. And for this additional strength the Apostle tells us that we need more than the milk of the Word—we need the "strong meat" of God's Word, of God's promises, that we may grow thereby. And again, in all this finding and using of the "meat in due season" we are indebted to God.

Not only has He provided meat in due season in the Holy Scriptures, "that the man of God may be thoroughly furnished" and able to "rightly divide the Word of Truth," but additionally He has granted help amongst the brethren, that we may build one another up in the faith, until we all come to the full stature in Christ.

How evident then it is that our salvation through faith is not a matter of an instantaneous injection of faith into us in some miraculous manner, but a gradual development, as we have seen; and how evident it is that in the development of this faith we are to be co-workers together with God!

Let us, therefore, be very appreciative of the great privileges granted to us and use them wisely, lest we should receive the grace of God in vain and miss this great Prize which has been offered to us and which we have accepted and which God will be faithful to give to those who faithfully use the blessings of His provision.

THE POWER OF CHRIST'S GOSPEL

"And you who were one time alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprovable in His sight, if ye continue in the faith," etc.—COLOSSIANS 1:21-23.

OUR text is a wonderfully condensed statement of the grace and power of the Lord operating in His Church—His faithful footstep followers. The more we ponder our text and its contents the more we must admire the lengths, breadths, depths and heights of the Divine Power enlisted on our behalf, and admire also the faithfulness and ability of the Apostle as the Divine mouthpiece. It is really too wonderful for the natural man to believe that the grace of God could ever present before the Divine presence and glory, perfected, holy, faultless, irreprovable, such imperfect, unworthy creatures as we by nature are! Well did the poet express our sentiments in the words: "I'm a miracle of grace!"

The Apostle is not speaking of a Power Divine working in the heart of a perfect man, fitting him for glory, honor and immortality on the Heavenly plane. He declares, on the contrary, that His words apply to those who were at one time alienated from God, opposed to Him in their minds as a result of wicked works. Such even Divine power is able to transform. The key to this transformation lies in the human will. If it be fully surrendered to the great Redeemer He undertakes to bring about the grand results declared in our text. Force indeed could be used, and the Scriptures assure us that force to some extent will be used during the period of Messiah's Reign, but now, in selecting those who will be Jesus' companions in glory, none are dealt with except such as give to the Lord their hearts, their wills, desiring Him "to work in them to will and to do of His good pleasure."

Reconciliation the First Step.

The great Apostle did not neglect to here reiterate the fact that before anything could be done by way of reconciling sinners to God a sacrificial work was necessary. The great Creator's sentence of death upon the race could neither be ignored by Himself nor by any other. No reconciliation to God could possibly be accomplished which would bring the sinner back into full fellowship and the enjoyment of Divine favor and everlasting life except as the penalty for original sin should first be met. So the Apostle reminds us that the One who is able to present us holy and blameless and unreprovable is He who has already made reconciliation for us "in the body of His flesh through death."

Let us pause here long enough to impress upon our minds this great Biblical fact, that it was the death of Jesus which secures for Father Adam (and incidentally for all of his race condemned in him) a release from the death sentence which came upon him as a violator of the Divine Law. And let us not forget that there is an infinite difference between a death sentence which God did inflict and an eternal torment sentence which the creeds of the Dark Ages misled us into believing was the Divine penalty pronounced against the sinner.

It was because the sentence, "Dying, thou shalt die," was pronounced against Father Adam that the death of Jesus was a Ransom-price sufficient to secure the sinner's release—and the release from death by a resurrection of all of Adam's posterity who shared the results of his sentence. Thus we see the force of the Scriptural declaration that "as by a man came death, by a Man also came the resurrection from the dead; for as all in Adam die, even so all in Christ shall be made alive—every man in his own order."—1 Corinthians 15:21-23.

But the Father's grace operating in Christ Jesus designs more than merely the abolishment of the death sentence. To merely redeem us and merely bring us back into the condition in which death overtook us is not the Divine Program. It is further reaching; it aims at our complete uplift out of sin, as well as out of death, its penalty—out of weakness and out of imperfection of every kind. It aims to make us holy, righteous; and the Apostle leaves no room for any misunderstanding respecting the degree of righteousness. The result is not to be merely a righteous will, or a righteous purpose, with an imperfection of accomplishment, but so thorough a work that when it is finished we will be faultless and unreprovable, not only in the sight of our Redeemer, but also in the sight of our Heavenly Father. Ah, no wonder if we are astonished at the wonderful power and grace of God which this declaration reveals!

Ye Are God's Workmanship.

The same inspired pen explains elsewhere to us: "Ye are God's husbandry," ye are God's workmanship. (1 Corinthians 3:9). Let us not lose sight of the thought that "it is God that worketh in us, both to will and to do of His good pleasure." (Philippians 2:13.) While the Lord Jesus Christ, as our Elder Brother and the Captain of our Salvation and the active Agent in our redemption through His death, is associated with the Father in all of this work of our perfecting, nevertheless we are not to lose sight of the fact that all things are of the Father, as all things are by the Son. The two are in perfect accord, but the Scriptures assure us that the Plan itself was the Father's and that He graciously invited the Son to the participation which He enjoys.

When we think of the Divine creative Power our minds go out to the wheeling orbs which encircle our earth, to the millions of suns and hundreds of millions of planets which fill the space about us and which we call the Universe: "Day unto day uttereth speech, and night unto night showeth knowledge; there is no speech nor language where their voice is not heard"—declaring the omnipotence and omniscience of our great God, their Creator.

We say that these are works worthy of a Creator, and we are surprised that the Great Eternal should in any sense of the word interest Himself and His great Power in a transforming work in connection with our hearts and lives. Nevertheless, the more we consider it the more we are convinced that the creation of angels was a greater display of Divine Power than the creation of the worlds. Likewise the creation of man in the image of God was a far greater creation than that of the material Universe, because man was created in the image and likeness of His Creator—Adam was a miniature copy of God in the flesh.

The Divine intention respecting Adam and his race in general, the Bible assures us, is Restitution—restoration eventually to all that was enjoyed by our first parents in Eden, and lost through disobedience—sin. The Heavenly Father has arranged that the sorrows and tears incidental to the reign of sin and death are not to be in vain. He purposed man's redemption and restoration from before the foundation of the world—foreknowing as He did the course of Adam as a free agent, his disobedience and fall under the death penalty.

Thus the Scriptures assure us that in the Divine purpose Jesus was "the Lamb slain from before the foundation of the world." And they assure us that the Lamb who was slain is ultimately to be given the dominion over the whole earth, and for a thousand years shall exercise a reign of righteousness, justice, love and power with a view to the reclamation and restitution of all the willing and obedient of the human family—and the destruction of all those who love sin and hate righteousness and who therefore are styled "corrupters of the earth."

We Are God's New Creation.

As we have just seen, the great and important work of human restitution the Father has delivered over entire to the Son, the world's Redeemer; as we read: "He must reign until He shall have put down all enemies"—even death, the last enemy. Then He will deliver up the Kingdom to God, even the Father, says St. Paul. (1 Corinthians 15:24-28.) But our text is not discussing that work of Restitution which belongs to the coming Age of Messiah's glorious reign of righteousness. On the contrary, it deals with the specially favored and specially blessed ones who during this Age are being called, proved, tested, polished, prepared for joint-heirship with Jesus in His Kingdom.

These are special objects of Divine care, whose blessing consists not in restitution to earthly perfection and an earthly Eden home or Paradise. These are called of God with a "high calling," a "heavenly calling"—to be "heirs of God and joint-heirs with Jesus Christ our Lord." (Romans 8:17.) These, St. Peter tells us, have been granted exceeding great and precious promises, that by these promises [as the Divine power or energy working in them] they might become partakers of the Divine nature.

Ah, now we perceive the special sense in which Divine Power is being exercised toward the called and elect Church from that which will be exercised toward the world in general. God is creating a new order of beings in the Universe—an order or class on the Divine plane, which is far above that of angels, principalities and powers or any other plane in the whole Universe. This is the sense, then, in which we are God's workmanship and newly created of Him in Christ Jesus unto good works.

Only from this standpoint can the beauty and harmony of the Bible be discerned. The Father's providences guided that Jesus should first pass through the trials and difficulties and self-sacrifices necessary to a demonstration of His loyalty, which would prove Him worthy of the Divine nature. And so the Apostle tells us that He who was rich, for our sakes became poor; that the **Logos** humbled Himself and took a bondman's form in harmony with the Divine program. "And being found in fashion a Man, He humbled Himself" still further, even to death, "even the death of the cross." "Wherefore also [on this account] God hath highly exalted Him, and given Him a name that is above every name, that at the name of Jesus every knee should bow, both of things in heaven and things on the earth."—Philippians 2:6-10.

Nor did the New Creation cease with this exaltation of the **Logos**, the Redeemer of men, to the Father's right hand of power and honor and glory, that "all men should honor the Son even as they honor the Father." (John 5:23.) On the contrary, St. Paul explains to us a Mystery, hidden from previous Ages and Dispensations, but now made known unto God's saintly, namely, that the Divine purpose is that a Church class shall be selected during this Gospel Age, to share with the **Logos**, Jesus, His exalted glory and honor, dominion and power and Divine nature—as a Bride class. Thus we read: "It became Him [the Father], * * * in bringing many sons to glory, to make the Captain of their salvation perfect through suffering."—Hebrews 2:10.

And now, as the Father's Representative and agent, for eighteen hundred years the Redeemer has been doing the work of preparing this class which is to be His Bride and Joint-heir in His Kingdom—the class which is to be associated with Him in the judging and blessing of the world of mankind in general.

"Ye See Your Calling, Brethren."

St. Paul, pointing out the privileges of those who are now being called, says, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called," but chiefly "the poor of this world, rich in faith, heirs of the Kingdom." (1 Corinthians 1:26; James 2:5.) Those who possess the blessings of the present life in great abundance are thereby disadvantaged respecting this great High Calling, while the poor of this world have their compensation, for the things of the present time having less attraction for them, their ears and hearts and "the eyes of their understanding" are more ready to discern the glorious things of the Divine revelation, which the natural eye hath not seen nor the ear heard—things which God hath in reservation for those that love Him—supremely—for those whose love for God manifests itself in a full consecration of mind and body to know and to do the Divine will.

Our text tells us of the possibilities of our "calling"—of what God through Christ is able and willing to do for us—even bringing us to a perfection of holiness and faultlessness in the Divine presence at the end of our race course. But there are conditions, our text declares, namely: "If ye continue in the faith, grounded and settled, and be not moved away from the Hope of the Gospel, which ye have heard and which was preached to every creature which was under heaven."—Verse 23.

Since there are conditions, we must give them earnest heed; for how could we be careless or indifferent in respect to so high a calling, so heavenly a Prize as this set before us? Carelessness, neglect, indifference in respect to the terms or conditions, would be manifesting a lack of appreciation of the gift, the privilege, the opportunity; and this in turn would mean that thereby we mark ourselves in the Lord's estimation as unworthy of the proffered honors and glories.

"The Hope of the Gospel."

It should not surprise us that the Apostle lays great stress upon the **"Hope of the Gospel."** God is not working in us with tools of iron and steel or gold or silver to transform or to polish us. His fashioning and transforming tool is the Hope of the Gospel. It is this Hope which the Apostle declares we should "have as an anchor to our soul, both sure and steadfast, entering into that which is within the veil, whither our Forerunner is for us entered." (Hebrews 6:19, 20.) Thus we will be settled and grounded and safe in all the storms of life, great and small. Our anchorage of faith will give us the assurance of the Divine promise, that "all things shall work together for good to those who are the called according to His purpose," to those who are the

"Happy objects of His grace,
Destined to behold His face."

But the Divine arrangement is that in order to continue in the faith we must feed continually upon the promises of God, and must allow them to have a sanctifying power in our minds, in our hearts and over our words and conduct, making us more and more copies of God's dear Son. As our text intimates and other Scriptures tell us, the Adversary will seek to move us away from the glorious promises of the Gospel, putting fear as an incentive instead of love, or attracting us by worldly pleasures or pride or "the love of money," which is "a root of all evil." Our worthiness to be of the New Creation will be demonstrated by the faithfulness, the persistency with which we will hold on and strive against the oppositions of the world, the flesh and the Adversary, and more and more seek and enjoy the fellowship of the Father and of the Son.

If we know these things, happy will we be if we allow them to exercise us both to will and to do the Father's good pleasure, to the extent of our ability as New Creatures in Christ. If we do so, He who began the good work will complete it in the Day of the Lord Jesus Christ—in the Morning of the New Dispensation—in the First Resurrection. This means a gradual growing in grace and in knowledge and in the fruits and graces of the Holy Spirit to the extent of our ability The merit of our Redeemer compensating for all our unintentional shortcomings. He will eventually present us holy, faultless, unreprovable in the Kingdom.

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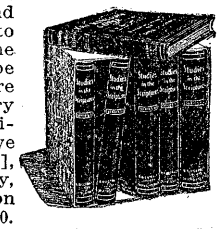

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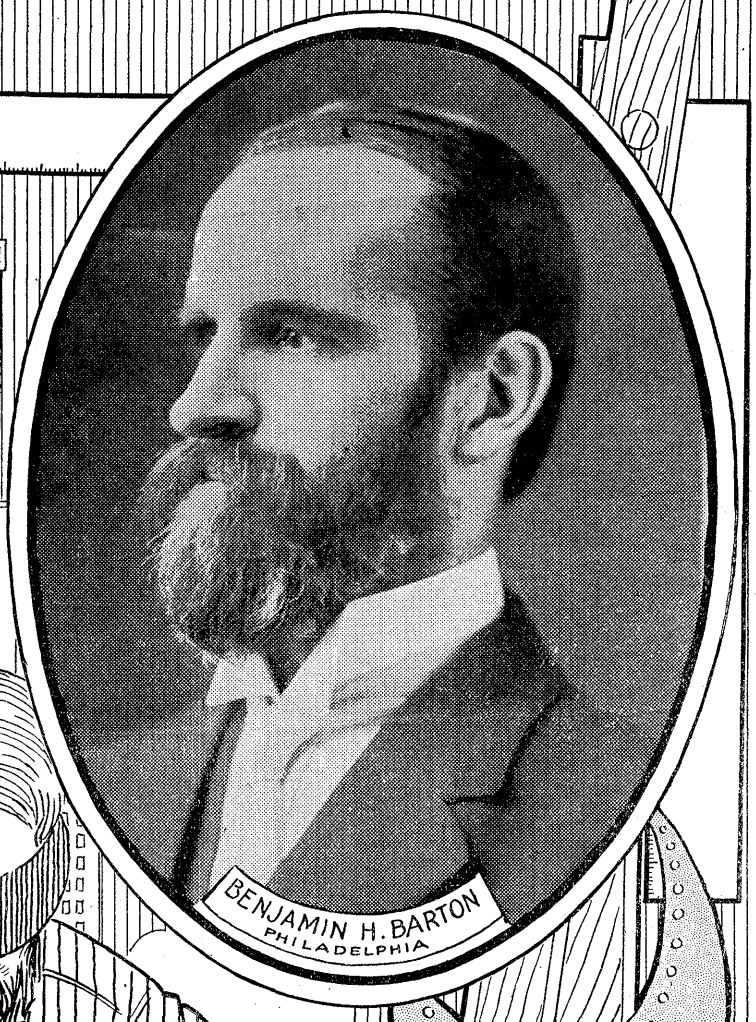

BENJ. H. BARTON
America's Architect-Preacher

AMONG America's foremost evangelists stands one whose occupation was formerly that of an architect. As a lad he was ever busy with pencil and pen, drawing the ideas and plans that played in his childish mind. His parents, noting his natural tendencies, decided to give him the advantage of architectural training. His mental exactness and peculiar originalities were destined to place him among the leading architectural designers of our country.

But a mind that is loftier than the loftiest sky-scraper is prone to delve into architecture superhuman in magnitude. Young Barton beheld God's handiwork and greatly marveled. What masterhand could have mapped the course of Nature! Who could have designed and ordered the heavenly bodies! And what great architect could have sketched the Plan of Salvation! The more his mind dwelt upon these loftier ideals, the more he longed to know their hidden meaning. His spare time was now spent in Bible research, until finally his secular profession could hold him no longer: he decided to devote his life to the studying and heralding of Jehovah's wonderful designs for mankind.

After preparing himself for the ministry he launched out in a short lecture course, as it happened—never to return. After many years spent on the lecture platform in America and Europe, Evangelist Barton is well-known and much beloved by thousands in many lands.

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